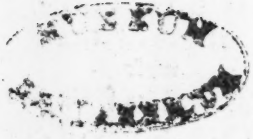
A treatise

of Morall phy-
losophye, contay-
nyng the say-
inges of the
wyse.
Gathered and Engli-
shed by Wil-
liam Baulde-
win.

martha ✻ Greene

EVR

A. p. 200.



To the right honorable the Lorde Edward Beauchampe, Earle of Hartforde, William Bauldewyn wyssheth encrease of vertue, honor, and learnyng.

BRITISH MUSEUM

WHan I had fynyshed thys tretise (ryghte honorable Lorde) I thoughte it mete, according to the good and accustomed vsage of wryters, to dedycate it vnto some woorthye persone, whose thankefull receyuyng and allowyng thereof, myghte cause it to bee the

better accepted of other. And forsomuche as it was not of value to bee geuen to anye auncient Counsailer, whiche are all therein sufficiently seen alreadie, I iudged it moste conuenient to bee geuen to some that were yonger: Emonge whome for so muche as youre learnyng, and vertuous towardnes, was greatlye commended of dyuers and sundrye credible persones, I doubted not but that your good disposicion naturally taken of youre vertuous parentes, woulde take in worthe the gifte of this simple treatise, whiche althoughe it aunswere not fully vnto youre estate, yet disagreeth it not muche with your age: whiche with youre good report & vertuous disposicion, hath emboldened me to dedicate it vnto you, rather than to any other: humbly beseching you to pardō my boldnes herein, and

to

to take in good parte the simplenes of my gift. In whiche so doeyng ye shall not onely ensue the steppes of youre honourable parentes in the pathe of their manifolde vertues, ioyned with very gentilnes: but shall also cause other the more gladly to desyre it, to the great encouraging of me and other like, which for the commoditie of our countrey, would gladly helpe forward al honest and vertuous studies. Among whome although I am the leaste bothe in age, learnynge, and witte, yet is my good wille not muche behinde the foremost. And because that your lordeshyp may the better knowe howe to vse this treatise, and all other of morall philosophie, I haue in my prologe to ỳ Reader shewed the right vse therof: wishing that al which shall reade the boke, shoulde first note the prologe: that philosophie maye haue

her lawfull prayſe, the holy ſcriptures
theyr due ſeruice and reuerence,
and GOD hys honour, wor-
ſhyppe, and glorye: Who
kepe youre lordeſhip,
with your honora-
ble parentes, in
healthe and fe-
licitie. Amen.

¶ The prologe to the Reader.

WHan Pericles had gathered an armye, makynge expedicyon towardes the battayle of Peloponesus, hauyng his nauy ready rigged, & at the poynte to laũce foorth: sodainlye there chaunced so greate a darknes through an Eclips of the sũne, ẏ the day was as darke as if it had been night, in somuch that the starres appeared: at which so sodain & prodigious a wonder, the Pilote being amased and affrayed (as wer also dyuers of ẏ souldiers) refused to sayle any farther. Which when Pericles perceiued, whether it wer in contempt of Astronomie, or to encorage his astonished soldiers, he toke his cloke and blindfolded therwith the mariners eyes: and at the last vncouerynge them agayne, he asked hym if he thoughte it anye woonder beecause hys eyes hadde been couered a whyle, and yet were neuer the woorse therefore. And whan the Pylote aunswered that it was not: No-

more is it (sayde Pericles) although the Moone shadowyng the Sunne, take awaye hys lyghte for a season. And so contemnyng a good admonicion sente as than by God, he sayled forewarde, to the destruccion of hys souldiers, besides the great detriment of all the whole lande of Grecia.

In lyke maner there bee manye nowe adayes, whiche as Pericles despysed Astronomie, despyse all other sciences: deuysynge proper toyes (as he dyd) to dashe them oute of countenaunce, runninge headlong through ignoraunce, into contempte of all good learnynge: Not onely inuenting tryflyng toyes, but also wrestyng the holy scriptures which they vnderstande not, to serue for theyr pryuy the purpose. For if it chaunce them to bee improued with anye of the good sayinges of the auncyente Philosophers, whiche so playnly impugneth theyr vyces, that they be vnhable by good reason to refell it, than ouergoeth the brasen face, and a cloke must bee sought out of Scripture, eyther to deface all Philosophie, or elles to blynde mennes eyes withall. But if they vnderstoode the Scriptures, or if arrogancie would let them learne to vnderstande them as they be truely meaned, than shoulde they, confessynge theyr lewde and wilfull blyndnes, bee ashamed of

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theyr manye vices, and ceasse to dyspraise that, that is greatly to be commended.

For although (good Reader) that Philosophie is not to be compared with the most holye Scriptures, yet is it not vtterly to bee despised: whiche (if men wil credit the holye doctours) may bee proued by the iudgemente of Saincte Augustine, whiche in hys booke *De doctrina christiana.* Cap. xl. exhorteth vs to the reading therof, saying: If they which bee called Philosophers, specially of Plato hys secte, haue spoken oughte that is true, and appertinente to oure feyth, we ought not onelye to feare it, but also to chalenge it as oure owne, from them whiche are no right owners therof. For lyke as the Egipcians had not onely Idoles and great burdens whiche the Israelites dyd hate & flee, but also vessels, ornamentes, and goodly Iewels of golde and siluer, whiche the Israelites departyng from Egipte, vnder the coloure of borowing, stole priuely from them, not of their owne mynde, but by the commaundement of God, to turne that to a better vse whiche the Egipcians abused: So in the doctrine of the Gentiles are not onelye contayned superstitious & fayned rites, with greate burdens of vayne laboure, all whiche we Christians folowynge Christe

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oute from among the vnbelieuing Gentiles, should vtterlye deteste and auoyde: but also muche good learnyng, mete for to serue the trueth, with some most profitable preceptes of good maners, wherein are founde some trueth, howe to woorshyppe the eternall and onely GOD. &c.

These bee the woordes, iudgement, and counsell of that moste holy Doctour concernynge philosophie: the whiche if manye had well remembred, whiche vnder the tytle of philosophicall science, haue with Sophistrie corrupted the true sence of holye scripture, neyther should there haue been such contencion as now reigneth euerye where, neyther faultles philosophie haue been so muche dispysed. Yet thynke not (louynge Reader) that I allowe philosophie to bee Scriptures interpretour: but rather woulde haue it as an handmayden, to perswade suche thinges as Scripture dooeth commaunde. In whiche kynde whan it is vsed, than may all the prayses bee verifyed thereupon, with which the auncient Philosophers haue magnified it.

Emong whome Dimosthenes the moste famouse Oratoure amonge the Grecians, calleth it, namely the morall parte, an inuencion and gyfte of GOD. After whome Cicero, the moste excellente and eloquente

Oratour

Oratour among the Romaynes, calleth it the gyde of lyfe, and the expulser of vice.

These and manye moe lyke commendacyons haue been thereto attributed, whiche auaunce it excedinglye, neyther dysagreeynge with the holye Scriptures. Wherefore euery chrysten man ought diligently to apply it, namely the morall parte: whiche God wrote fyrst in the heartes of men, and afterwarde willynge to haue euery man to knowe it, he wrote it in the tables of stone which he gaue to Moyses, promisyng by hym a rewarde for suche thinges, whiche before wer obserued for vertues sake. So that Morall philosophie may wel be called that part of gods lawe, whiche geueth commaundemente of outward behauioure: Whiche differeth from the ghospell, in asmuche as the gospell promiseth remission of synnes, reconcilynge to god, and the gifte of the holy goste, and of eternall lyfe, for Chrystes sake: whiche promise is reueled to vs from aboue, not able to be comprehended by reason, accordyng to the sayinge of. S. John. The sonne whiche is in hys fathers bosome hath shewed it to vs. And as for philosophie is nothynge els, but the obseruyng and eschuing of such thinges as reason iudgeth to bee good and bad in the mutuall conuersacion of lyfe: to whyche

God

God hath promised a rewarde, and threatned a punishment: so that the gospell is comprehended onely by fayth, and Philosophie, is iudged by reason.

Reason onely was the cause why all the Philosophers haue so extolled philosophie, whyche considered that no thynge was so requisite and behouefull for mannes lyfe, as to lyue together well and louingly. For lyke as lyfe cannot bee mayntayned without meate and drynke and other like good gyftes of Nature: no more coulde it continue longe without lawes and maners: the lacke whereof, sainct Iohn in his Epistle argueth to bee the lacke of godlinesse, saying: If we loue not oure neyghboure whome we see, howe can we saye we loue God whom we see not? Whiche texte beeyng well pondered, maketh as muche for the commendacyon of Morall Philosophie, as any of sainct Paules do to the dispraysе thereof. Wherefore I humbly beeseeche thee (mooste gentle Reader) to take in good parte this symple philosophicall treatise, & so to vse it as sainct Augustine hath taught vs, takyng the good, & leauinge the bad, neither reuerencing it as the gospel, neither yet despysing it as a thyng of no value. And sithens the holy Scryptures are nowe come to light, and we Christians haue

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professed to folowe and fulfill thesame, hauynge also innumerable blessynges and rewardes promised of god, for our so dooinge: let vs bee ashamed that a droppe or sparkle of reason shoulde dooe more in the Heathen infidels (as we call them,) then all the promyses of God among vs, whiche take vpon vs the name of christians. And lette vs so endeuour oure selues, euerye man in his vocacion, to vse such morall vertues, and vertuous beehauiours oue towardes an other, that oure loue and charitee vsed towardes oure brethren, maye testifye oure feyth and loue towardes

GOD.

To whome bee all prayse, honor, and glorye, for euer and euer.

Amen.

¶ Loue, and Liue. ☞

Ne quid nimis.

Of the beginnyng of Philosophie.

Chapter.i.

Some perhappes seeyng wee entende to speake of a kynde of Philosophye, will moue thys questyon, more curyouse than necessary: where and how philosophie began, and who wer the inuenters thereof, and in what nacion. Of whiche sithe there is so greate dyuersitie amonge wryters, some attributyng it to one, and some to another: as the Tralians to Orpheus, the Grecians to Linus, the Lybians to Atlas, the Phenicies to Ochus, the Perciens to their Magos, ỹ Assiriens to theyr Chaldees, the Indians to theyr Gymnosophistes, of whiche

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Buddas was chiefe, and the Italyans to Pythagoras, the Frenche men to theyr Druides, bryngyng eche one of them probable reasons to confirme herein theyr opinions: It shalbe hard for a man of oure tyme (in whyche many wrytinges are loste, or at least hid) fully herein to satysfye theyr questyon. Neuertheleſſe for ſo much as God hymſelfe (as wytneſſeth oure moſte holy ſcryptures) is the author and begynnynge of wyſedome, yea wyſedome it ſelfe, whyche is called of the Philoſophers, Sophia, therefore I ſuppoſe that God, whyche alwayes loued moſte the Hebrues, taughte it them fyrſte: yf ye alſe to whome, I thynke (as alſo teſtifieth Joſephus) to his ſeruauntes Noe and Abraham, who beeyng in Aſſiria, taughte it both to the Caldees and to the Egyptians. The ſonnes of Seth were alſo ſtudy-

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ous in Aſtronomie, whiche is a parte of Phyloſophye, as appeared by the Pillers, wherein after Noes fludde (whiche they by theyr graund father Adā had knowlage of) their ſcience was founde by them engraued: and after the fludde was by Noe and his childzen, taught to other nacions, of whiche I graunte that he whiche euerye countrey calleth the firſte fynder, hath been in theſame countrey better than the reſte: as amonge the Egipcians Mercurius triſmegiſtus or Hermes, whoſe woorkes bothe dyuine and Phyloſophicall, excede farre all other that thereof haue entreated. Neuertheleſſe, the Grecians (which haue bee alwaies deſirous of glory) chalenge to themſelues the intencion therof, & haue therein taken great paines, namyng it firſte Sophia, and ſuch as therin were ſkilled

Sophiſtes or wyſardes, whiche ſo continued vntyll Pythagoras tyme, which being much wyſer than many other before hym, conſideryng that there was no wiſedome but of God, and that GOD himſelfe was alone wyſe, called hymſelfe a Philoſopher, that is, a louer of wiſedome: and hys ſcience, Philoſophye. There were beſides theſe Sophiſtes, an other kind called Sapiētes or Sages, as was Thales, Solon, Periander, Cleobolus, Chilon, Bias, and Pittachus: & thus there wer in all three ſectes, that is to ſaye, wyſardes whiche were called Sophiſtes, and ſages which wer called Sapientes, & louers of wyſedom which wer called philoſophers, all whoſe ſcience, was Philoſophye, as wee maye call it, naturall wyſedome. Of whiche the kynde called Jonica, beeganne in Anaximander,

and

and ended in Theophrastus. And the other kynd called Italica, began in Pythagoras, and ended in the Epicure.

Of the parres of Philosophye. Cap. ii.

Philosophye is sorted into three partes, Philicke Ethycke, and Dialectyke. The office of Philicke is, to discerne and iudge of the worlde, and of suche thynges as are therein: It is the part of Ethicke, to treate of lyfe and maners: and it is the duetye of Dialectike, that is Logicke, to make reasons, to proue and improue both Philicke & also Ethicke whiche is moràll Philosophy. Nowe as for Philicke, although it altogether bee not from our purpose, for why, it conserueth the bodye in health, without which moral wisedom auaileth litle, yet because it is more than wee maye

accomplyſhe, ſhall bee omitted, and ſuch as therein haue delite, (whyche all oughte to haue, that loue theyr bodylye health) maye rede Galene, Hypocrates, Ariſtotle, and other ſuche, whyche thereof entreate plentifullye, abſolutelye, and perfectelye. Logicke alſo, becauſe oure matter is ſo plaine, that experience daylye proueth it, ſhall not greatlye nede for oure purpoſe, whyche deſyre rather to bee playne and well vnderſtanded, than eyther with Logicke or Rethorike, to diſpute and garniſhe oure matter. But morall Philoſophy, which is the knowlage of preceptes of all honeſte maners, whyche reaſon acknowlageth to belong and appertain to mans nature (as the thing in whyche we differ frō other beaſtes) and alſo is neceſſarye for the comly gouernaunce of mans

lyfe,

lyke, ſhall here be ſpoken of: not reaſoned to the tryall, but ſimplye and rudely declared: yet ſo, that ſuche as therein delite, although not fully ſatisfied, ſhall not bee vtterly deceyued of their purpoſe.

Of the beginning of morall Phyloſophye. Cap. iii.

Excellitie as I iudge (& that not without cauſe) was the firſt finder out of mozall Phyloſophy: and experience, whiche is a truſtie teacher, was the firſt maſter therof, and taught ſuch as gaue dylygence to marke and conſyder thinges, to teache and inſtruct other therein. And becauſe Socrates in a maner deſpiſing ỹ other two kindes of Phyloſophye, added this as the third, and taught it more than any of

the reſt, therefore (becauſe men muſte be the beginners of mens matters) I allente with Laertius to call him the firſt beginner therof. For although euen emong the Athenens, the Sages, as Thales and Solon, bothe ſpake and wrote of like matter before hym, yet becauſe he ſo earneſtlye embraced it, and equally placed it wyth the other twayne, he deſerueth well the glory of the firſt beginner therof: and although he wrote it not in bookes (for whiche as hym thought he had a lawefull excuſe, or rather a good cauſe) yet his diſciple Plato hath written ſuch thynges of his teachinge, as fewe ſo fullye wrote of before: whiche was as it is euident, manye yeares before Jeſus the ſonne of Sirach, whoſe worke we for the puritie of the doctrine therein conteined reuerence and honoure: whiche as he

himſelfe

hymselfe calleth it, is a booke of mo-
rall wysedome, though ful of diuini-
tie, as are also manye of Platoes
woꝛkes, as witnesseth Saincte Au-
gustine. And therefoꝛe because So-
crates was befoꝛe Jesus Sirach, I
referre the inuencion, I shoulde saye
the beginnyng therof, vnto hym. As
foꝛ Salomons woꝛkes are moꝛe di-
uine than moꝛall, and therfoꝛe I ra-
ther wooꝛshippe in him the diuinitie,
than ascribe the beginning of moꝛal
Philosophye: wyshing all men, &
exhoꝛting them both to learne
and to folowe, those so dy-
uyne and holy counsels,
vttered by hym in
his boke of Pꝛo-
uerbes.

Of the kyndes of teachyng of moral Phyloſophye. Cap. iiii.

All that haue wrytten of moꝛall Phyloſophy, haue foꝛ the moſt parte taught it, either by pꝛeceptes, counſell, and lawes, oꝛ elſ by pꝛouerbes, parables, and Semblables. Foꝛ whiche cauſe it maye well bee deuyded into thꝛee kyndes: of which the firſt is by counſels, lawes, and pꝛeceptes: of whiche Licurgus, Solon, Iſocrates, Cato, and other moꝛe, haue wꝛitten muche. Counſeyling & admoniſhing men to bertue by pꝛeceptes, & by theꝛ lawes fꝛaying them frō vice. The ſecond kinde of teaching, is by pꝛouerbes and Adages: whiche kinde of Philoſophers moſt cōmonly is vſed, in whiche they ſhew ỹ contrarieties of thinges, pꝛeferring

ferryng alwaye the beste, declaryng thereby bothe the profites of vertue, and the inconueniences of vices, that we considerynge both, maye embrace the good, and eschewe the euill.

The thirde kind is by Parables, examples and Semblables. Wherin by easye and familiar truthes, harder thynges and more out of vse are declared, that by the one the other maye be better perceyued and borne in minde: whiche waye our sauioure Christ himselfe, whan he taught the grosse Iewes any diuine thing, most commonlye vsed. Parables, Semblables and examples, (though differynge in sumwhat) drawe all to one ende, and are therefore of one kinde. The which kind Esopus most of all vsed, alludyng & bringing vnreasonable thinges to teache and instruct men, in graue and waighty matters.

The order of this booke. Cap. v.

If theſe three kyndes of morall Philoſophy laſte rehearſed, conſiſteth this woorke, euerye kynde by it ſelfe ſundred into a booke, that it maye the better be vnderſtand of all that ſhall reade the ſame: the matter of all whiche three, is gathered oute of the woorkes of the moſte pure and auncient Philoſophers, and ſpecially of theſe folowyng.

Mercurius triſmegiſtus Hermes.
Pithagoras Italicus.
Thales Mileſius.
Solon Salaminus.
Chilo Lacedemonienſis.
Bias Prienneus.
Periander of Corinth.
Anacharcis the Scithian.
Etius Milon Cheneus.

Epimenides

Epimenides Cretenſis.
Anaxagoras Eubulinus.
Pherecides the Syrian.
Socrates of Athens.
Xenophon of Athens.
Ariſtippus of Athens.
Plato Athenienſis diuinus.
Iſocrates.
Xenocrates of Calcedonie.
Archelaus.
Ariſtoteles Stagirites.
Diogenes.
Plutarche.
Seneca.

And for ſo muche as the good lyfe of a manne, is cauſe of his better eſtymacyon, the lyues of all theſe before nanied, ſhall bee firſt ſhewed in a booke by themſelues: wherin alſo, parte of theyr witye aunſweres are conteined: whiche is ſette foorth onelye for thys purpoſe, that wee

Chriſtians

Christians ashamed of our selues, in beeholdyng the lyues of these Heathen persons, may amende ours, and folowe the good doctrine that they haue taught vs.

In the seconde booke, whiche is called the booke of preceptes and counselles, shall bee declared what these menne thoughte of God, of the soule, of the worlde, of death, of frendshippe, of counsell, of silence, of ryches and of pouertie, with theyr wittye sayinges of, and concernyng the same matters: After whiche their good preceptes orderly shal folowe.

In the thyrde booke, whiche is the booke of Prouerbes or pithye sayinges, shal thynges bee shewed worthye of memorye. In the ende whereof shall folowe some of theyr pryncypall sentences, drawen into Metre, to the intente they maye bee the

easelyer

easelyer learned, and better kepte in mynde.

In the foorth boke, called the boke of Parables or Semblables, shall appeare the great zeale that the Phylosophers alwayes haue had, to teache by all maner meanes that wit might ymagine, this so precious and nedefull a scyence, to all kynde of people. And yf it shall chaunce that in any of these bookes, through Ignorannce or Negligence, somewhat shall bee misordered, or not so fullye handled as it shoulde bee, and as the matter requyreth: The excuse shall bee, that in this treatise no perfeccyon is pretended, and onelye is sette foorth as a shewe, to make men therby desirouse, to haue the perfeccion of the thing, which it represeteth. And like as a whetstone although it be dull it selfe, yet causeth instrumetes

to

to be more keener: So by this blunt treatiſe, ſuche as are apte thereunto, ſhall bee prouoked to ſet foorth better. This beeing in the meane whyle vſed, as a preparacion to others woorkes, whiche here vpon may folowe. Now the order and intent of the booke beeyng knowen, there is no daungier but that with iudgement, ỹ proces may both be read, learned, & folowed.

The lyues and wittye aunſweres of the Phyloſophers, and fyrſte of Hermes.

Cap. vi.

Or as muche as of al the Phyloſophers, of whome we purpoſe to wryte, Hermes, otherwyſe called Mercurius Triſmegiſtus, is not onely the moſte excellent, but alſo the moſt auncient, therefore as he is moſt worthye, his life ſhalbe firſte declared: whiche becauſe it is not wholy ſet forth, nor al agreing in ỹ whiche is ſet furth, therfore geuyng credite to the moſte true writers, it ſhalbe ſette forth as they among them by pieces haue preſerued it. Of whom Saincte Auguſtine the worſhipfull doctour ſaieth.

Atlas the Aſtrologian, the brother of Promotheus the Phyſicion, floriſhed

flouriſhed, and was hyghelye accepted, the ſame tyme, in whiche Moſes was borne: which Atlas was graūd father by the mother ſide, to Mercurius the elder, whoſe Nephew was thys Mercurius Triſmegiſtus, whiche in the Egipcian toungue is called Hermes. Howbeit ſome which write of hym, holde opinion that he was Enochē, which as they ſaye, ſignifieth the ſame in Hebrue, that Hermes doth in the Egipcian toungue. And ſo make him in the ſeuenth degree from Adam: reconing after this ſorte. Adam begat Seth, the father of Enos, the father of Cainan, the father of Malalael, the father of Matuſale, the father of Jareth, which is the father of Enoch: whiche opinion (although it bee not to bee vtterlye reiected) yet is not ſufficiente without proofe, to bee beleued. For Enoch

whome

whom they take for Hermes, was before Noes flud, in which al ỹ workes which wer written, if thei had at that time any vse of letters, wer drowned: but the woorkes of this Hermes, of whom we entreate, are yet apperyng in diuers languages, wherefore it should seme ỹ this was not he, except we should sai that he graued it in the stone pillers, in whiche in time of the floude Astronomie was preserued, which might wel be: & but that saint Augustine, & Pamphilus in his cronicle, and saint Jerom thereupon, appoynt the cõtrary, might be beleued. For Jamblicus and diuers other, wryte muche of Mercurius pillers. And Mercurius was of suche fame among the Egipcians, that they put foorth all their woorkes vnder hys name. And the Poetes for hys synguler learnyng, make hym a God,

and call hym the meſſenger of Iupiter, whom they call the god of heauen and gouerner of all. And it may be, that the pillers whiche the ſonnes of Seth (of whoſe lmage he was) made, wer grauen by him, which (as manye wryte) are full of learnyng: out of whiche as teſtifieth Iãblicus, bothe Pythagoras and Plato with dyuers other moe, learned Philoſophie. But thoſe pyllers I woulde take rather to bee hys .ii. goodlye bookes, whiche maye verye well bee called Pyllers: for why, they beare bothe diuinitie, (if with Lactantius I may ſo cal it) and alſo philoſophy, which wer peraduenture alſo grauẽ in Sethes chyldrens Pyllers, and thereout drawen by ſome that hath been ſynce. Of whiche .ii. bookes the firſt called Pymander, is ſo ful of diuinitie as may aſtoniſhe the wyttes

of

of such as therein shall reade: which causeth sainct Augustine to doubte whether he spake such thinges as he dyd, by knowlage of Astronomie, or els by reuelaciõ of spirites. Howbeit, Lactancius douteth not to coũt him among the Cibiles, and Prophetes. The other boke called Ascleptus, being but smal, conteineth in it ỹ whole sũme of naturall philosophie, out of which I thinke no lesse, but that the Philosophers haue learned out their science. Tully & Lactancius (not shewing in what time) say that there wer fiue Mercuries, & that this is the fift whom the Egipcians call Theuth, and the Grecians Trismegistus, and that this is he which slewe Argus, & was rewler of the Egipcians, and gaue them lawes, and instructed thẽ in learnynge, and deuysed markes and shapes of letters after the forme

of beastes, and trees. He was called Trismegistus, beecause he was the chiefest Philosopher, ỹ chiefest preest, and the chiefest kyng. He prophecied of the regeneracion, and beleued the resurreccion of the bodie, and the immortalitie of the soule, and gaue his subiectes warning to eschewe sinne, threatning them with the iudgement of god, wherin they should geue accoumptes of their wicked dedes. He taught them also to worshyp God with diuerse kyndes of ceremonies, and taught them in all matters to make theyr prayers vnto God, and instructed the Ylandes in the knowledge of God. And whan he had liued into a perfect olde age, he gaue place to nature. Hys preceptes, prouerbes and parables, shalbe spoken of in theyr places.

Of

Of Pithagoras.

Chapter. vii.

ythagoras the philoſopher, borne in Samia, was a riche marchaunt mannes ſonne, called Demarratus, howbeit he was tycher than hys father, whiche was not hable with his marchãdiſe to get ſo much, as he deſpyſed: for he was bothe tyche in abſtinence from couetyſe, and alſo in Wiſedome, whiche is the verye tycheſſe: Of whiche in hys youthe he was ſo deſyrouſe, that he wente firſte to Egypte, and after to Babilon, to learne Aſtronomie, and the begynnynge of the worldes creacion: whiche when he

had learned, he returned into Crete, and Lacedemonia, to ſee Licurgus, and Minoes lawes. In which when he was perfect, he wente vnto Ceuona, where was a people excedyngly geuen to luxurie, and all kynde of vyce: amonge whome he ſo beehaued hymſelfe, that he reſourmed them from their euyll maners, and in ſmall tyme broughte them to ſuch ſobernes, that menne woulde neuer haue thought it had been poſſible. For the wyues, that wer forſaken of theyr huſbandes, and childzen caſt of by their parētes, he ſo inſtructed, that they wer receyued agayne. He cauſed the weomenne alſo to ſette aſyde theyr gorgious attyres, teachyng them that chaſtitie was the chiefe ornamente of honeſt weomen. Thys Pythagoras (as ſayeth Boetius) was the inuenter of Muſycke among

among the Grecians, whiche he founde oute by the ſoundes of hammers, whereof he wrote a booke, which Boetius and Apuleius, tranſlated into Latine. S. Auguſtine in hys. viii. boke De ciuitate dei, ſaith that Philoſophie was ſo named by hym, whiche beefore was called Sophia. For whan it was aſked hym what ſciencer he was, he aunſwered a Philoſopher, whiche is a deſyrer of wiſedome, thynkyng it a great arrogancie, to haue called himſelf wyſe. Tullius ſayeth that Pythagoras ſpake ſo wyſelye, and ſo ornatelye beefore Leoncius a kyng, that he wondring at hys wytte, and Eloquence, deſired hym to ſhewe what ſcience he knewe beſt: to whom he aunſwered, that he knewe no ſcience, but was a philoſopher. At which, for the newnes of the name the king aſtoniſhed, aſked him

what was a Philosopher, and what difference was betwene Philosophers and other menne. To whome Pythagoras sayde: Mans lyfe semeth to me, to be lyke a congregacio of people gathered to see a game, to which men resort for soondry purposes: some by their owne actiuitie to winne the worshipp of the game, and other some for lucre sake, to bye or sel somewhat, and other some minding neither to gamne nor to profit, come onely to beeholde and see what is doone: And in like maner men which are come vnto this lyfe, as out of an other lyfe and nature, occuppe themselues with diligence, to geat prayse or profit, or regardyng neyther, applye their myndes to searche and to know the nature of thinges, whiche sort last named, we cal philosophers, that is to saye louers of wisedome.

Thus

Thus by this goodly parable he bꝛe-
tred his minde, in the continuaunce
wherof alſo, he pꝛayſeth and pꝛoueth
his ſcience to bee beſt, ſaying: Lyke
as he which commeth to ſe the game
onely, is moꝛe liberall, yea and moꝛe
to bee pꝛayſed than the reſte: ſo lyke-
wyſe he which in this lyfe geueth his
mynde to wyſedome and knowlage,
oughte moꝛe to bee accepted than a-
nye of the reſte. Sayncte Auguſtine
ſayeth that he was well ſkylled in
Nicromancye, whiche maye be very
well, foꝛ in that tyme it was muche
ſette by, and none thought wiſe, that
therin was ignoꝛant. Valerius ſaith
that his heaꝛers wooꝛſhipped him ſo
muche, that thei thoughte it a greate
ſinne to foꝛgette oughte whiche thei
heard of him, in diſputing any mat-
ter. His woꝛdes were ſo eſtemed, that
it was a cauſe good and ſuffyciente

in any matter, to saie that Pythagoras saide so.

He was so good a Phylosopher, as scarce anye deserueth to bee hys matche. He kept iustice so much, that after his death, the autozitye of hys name ruled the people of Italie, which in time past was called Magna Grecia. He was so sparynge and profitable, that some thynke he neuer dyd eate anye dayntye meates. He taught many ponge men, whose aptnes he knew alwayes by their countenaunce, gesture and maners. And he with al his disciples, liued in common together, as well in loue, as in other maners. For he taughte them, that true frendship was, to make one heatte and minde of a greate manye heartes and bodies. In so much that Damon and Pithias whiche were of hys secte, loued so together (as

saieth

saith Valerius Maximus) that whã Dionisius the Tiraunt would haue kylled the one of them, whiche desyrynge lycence to goe and dispose hys goodes before his death, was graũted hys requeſt, yt he coulde gette another in ỹ meane whyle that would be his pledge, who if he came not agayne at the tyme appointed ſhould dye for hym: his felowe, not regardynge his life ſo muche as his true frendſhip, became his pledge. And ỹ other beeing lette goe, came againe at his time appointed, to redeme hys felow from his death: whiche faythfulnes in bothe, the tiraunt Dionisius ſeeyng, not onelye forgaue them bothe, but alſo desyred that he might be the thirde of that felowſhip, that had rather dye, than to faile in frendſhippe. A notable exaumple of moſt conſtaunte frendeſhippe, and of good

instruccion

inſtruccion therein. To one that aſked hym what he thought of womēs wepyng, he ſayd: There are in a womans eyes, twoo kyndes of teares: The one of grieke, and the other of deceite. To a couetous man he ſaid: O foole thy riches are loſt vpō thee, and are very pouertie: for why, thou art neither the warmer, better fed, nor richer for thē. It was axed him if he deſyred to bee riche, to whiche he anſwered, naye, ſaying: I deſpyſe to haue thoſe riches, whiche with liberaltye are waſted and loſte, and with ſparing, do ruſt and rot. To one that was gaylye apparelled, and ſpake vncomlye thinges, he ſaide: Either make thy ſpeache lyke vnto thy garmentes, or elles thy garmentes lyke vnto thy language. It chaunced a foole in Pithagoras preſence, to ſaye that he had rather bee conuerſaunte

among

among women, than among Philoſophers, to which he ſaid: yea, ſwyne had rather lye rooting in durt and in mier, than in clere and faire water.

Being aſked what newe thyng was in the worlde, he aunſwered: nothing.

Being aſked what was Philoſophy, he ſaide: The meditacion or remembraunce of death, labouring daily to gette the ſoule libertie in this priſon of the body. He was the firſt among the Grecians that helde opinion that the ſoule was immortall. He kepte ſchole in Italie, & liued into a greate age, and after that he was dead, the people reuerenced hym ſo much, that they made a Temple of hys houſe, and worſchipped hym as a GOD.

He floriſhed in the time of Nabuchodonoſer, king of Babilon. Hys preceptes, prouerbes, and parables, ſhall folow in theyr places.

Of

Of Thales Mileſius.
Cap. viii.

THales (as ſaieth Herodotus, Democritus, and Duris) had to his father a noble mã, called Examnus, & to his mother Cleobulina, of the ſtocke of Cadmus & Agenor: and was borne (ſaieth Plato) vnder Damalius Pryncе of Athens, and is the firſt ỹ euer was called a Sage, or wiſe mã. He floriſhed at Miletum what time Oſeas was iudge in Iſrael, & Romulus Empercoure of Rome: what time Sennacherib kyng of the Chaldees, ſente ỹ Aſſirians to inhabite Jewry, whiche after the coũting of Euſebius, was ỹ 4450. yeare from the creacion of the world. This Thales was very well learned, bothe in Aſtronomie and Philicke

Philicke: and wrote manye goodlye
workes, & was a citezin at Miletum,
as Phalerius writeth, & was come of
a noble linage: who after he had diſ-
patched his buſines belõging to the
common weale, gaue himſelfe to the
ſearching out of natural cauſes. And
ſurely he was a profitable counſailer
to the common weale. For whan as
Creſus demaunded to haue had his
felowes, he would not graunte to it,
whiche afterwarde whan Cirus had
gotten the victorie, was cauſe of ſa-
uing their citie. Heraclides ſaith that
he liued ſolitarilye, but ſome ſaye he
tooke a wife, and had a childe called
Cidiſtus, but other ſay, that he liued
chaſt al his life long: & whan it was
aſked hym why he woulde not gette
children, he aunſwered, becauſe he
would not be bõd to loue thẽ. Whã
his mother cried on him continually

to

to take a wyfe, he would ſaye he was to younge: and afterward whan hys youth was paſt, and his mother ſtill importunate, he woulde ſaye it was out of ſeaſon, and to late.

He woulde ſaye alwayes he was bounde to thanke Fortune, but for three cauſes chiefly: fyrſt becauſe he had reaſon, and was not a beaſte: ſecondely becauſe he was a man, and not a woman: thirdly becauſe he was borne a Grecian and no Barbarian. He ſayed there was no difference betwene death and lyfe, and being axed therfore why he dyed not, becauſe (q he) I ſhoulde than make a difference. When he was aſked whether God know mens euil woorkes: Yea (quod he) and their thoughtes too. To an aduouterer that axed hym whether he mighte ſweare ꝑ he was no aduoutrer, he ſaide: Periurye is

not

not wooꝛſe then aduoutrye. Whan he was aſked what thynge was hardeſt: He aunſwered: A man to knowe himſelf: & what was eaſieſt: He ſaid, to admoniſhe other: what was ſweeteſt: Foꝛ a man (ſaieth he) to vſe that he hath: what is god: That that lacketh beginning and end. And whan he was aſked what was the moſt difficill & ſeldeſt ſeene thyng: He aunſwered: an olde Tyꝛant. A ſelde ſene thyng in dede, foꝛ God eyther taketh them away befoꝛe they be olde, oꝛ elſe ete theyꝛ olde age chaungeth theyꝛ heartes. Beeing demaunded howe a man might beſt ſuffer aduerſitie: To ſee (ſayed he) hys enemies in wooꝛſe plight thā himſelf. It was axed him howe we mighte liue beſt and moſte eighteouſly: to which he aunſwered: In fleeing thoſe thinges out ſelues, whiche we repꝛoue in other. Beeyng

axed who was happye, he sayde: he that hathe hys bodily healthe, is fortunate in riches, not of a vayn mind, but learned. These are parte of hys wittie aunswers, hys preceptes, prouerbes and Semblables, shall bee spoken of in theyr places.

Thys Thales as witnesseth Appollidorus, lyued. lxxbiii. yeares. Socrates sayeth .xc. yeares, and that he dyed in the. lviii. Olimpiade, and florysshed in Cresus tyme, to whome he promised, that he woulde cause the riuer Alin, to runne backewardes agaynst the streame. There wer many more of thys name, as testifyeth Demetrius, Duris, & Dionisius: but thys Thales Milesius the sage, being olde, & worne in age, died of heate and thyrst, whiles he beheld a tryumph. Some say that as he wēt foorthe of hys house to beeholde the

starres,

ſtarres, he fell down ſodaynly into a pit, & was therfore mocked of an old wife that he kepte in hys houſe, with this ſaying: O Thales, how thinkeſt thou to comprehende thoſe thynges that are in heauen, that canſt not ſee ſuch thinges as are before thine eies.

Of Solon Salaminus, Cap. ix.

LYke as there is amonge wryters greate varyance (as I ſayd before) aboute the fyrſt Philoſopher, euen ſo is there great contencion, whiche wer the ſeuen ſages: but as their variaunce maketh doubtful which wer the perſons, ſo their whole conſent aſſureth that there were ſuch. And forbeecauſe we entende, not ſo muche to ſhewe the perſones and names, as theyr good doctryne, therefore it ſhalbee ſufficiente that a wyſe and approued Philoſopher

hath sayed suche thynges as to them are attributed: yet as for good causes, I haue allowed Socrates for the fyrst morall Philosopher, after Laertius mind, so doe I best allowe Laertius iudgement in thys matter, whiche sayeth that these were they: Thales, Solō, Periander, Cleobulus, Chilon, Byas, and Pittachus. Of whom although Periander wer a Tyrante, yet beecause that for hys good doctrine he hath of the learned lōg time been allowed, therfore shal he enioy that for me, which they haue all geuen hym. Of Thales ye haue heard already, after whom Solon is nexte, whiche was the sonne of Exist'des, and was borne in Salamina, and thereof was called Salaminus. He gaue many good lawes, and did many noble dedes, woorthie to be remembred: Among which this

is

is very notable. After that the Atheniens and Megarences, had made greate warre and sore slaughter betwene them, to haue had the seignioryе of his countrey Salamina, and were bothe sore wered with warres, they made a lawe at Athens, that no manne payne of hys head, should speake or perswade oughte to chalenge the Ylande any more. Than Solõ beyng troubled and thoughtfull for hys countreye, fearynge lest with holdynge hys peace, he should dooe smalle good to the common weale: and agaun if he should speake it should be for hys hurt, soodainly fayned hymselfe madde: thynkyng therby, not only to speake, but also to dooe suche thynges as wer forbidden. And dysguysyng hymselfe he ranne abrode among ỹ hartles people, and there in the maner of a crier,

he perſwaded the people that which was forbidden, and ſtyrred vp theyr myndes ſo muche, that incontinente they beeganne warre, to obtayne the Yſlande, and ſo at laſt they got it. He perſwaded them alſo to chalenge Therſoneſum a citie in Tracie, affirmyng that it was theyr ryghte. And by thys meanes ſo wan the peoples loue, that they gladly woulde haue made him ruler: but as ſayeth Soſicrates, he had a neighbor called Piſiſtratus, which trayterouſly endeuored to hurte him: wherof as ſoone as he had knowledge, he armed himſelf, & went into the ſtrete, & whan he had called a great company about hym, he diſcouered Piſiſtratus treaſon, & not onely that, but ſayde alſo that he was readye to amend it, & woulde be glad to fight for hys libertie, ſayeng: Ye menne of Athenes, I am wyſer

then

then some, and valianter then other some; I am wyser than those that marke not Pisistratus: & I am valiaunter than those, whyche knowe hym, and dare not for feare shewe what he is. But the Senate that tooke Pisistratus part, sayd he was madde: and whan he sawe he could haue no redresse, he layed downe hys harneys beefore them, and sayde: O countreye, I haue alwayes holpe thee bothe with woorde and deede: And then sayled into Cipres, and there mette with Cresus, who demaunding of him whom he thought happye, he sayd: Thelus of Athens, and Byto, and suche other, whiche al men spake of. Another time whan Cresus had garnished himself richely, and was sette in hys hygh trone: he asked hym, if euer he had seene a more gorgeous syghte: yea (q he)

both Capons, Fesantes, & Pecockes, for their goodly colours are natural. From Cresus he went into Cilicia, & there builded a citie, & after his owne name called it Solos. He made many good lawes for such as wer warriers: For if any had gotte victorye, he shoulde haue a greate rewarde for hys labour, & such as wer slayn, had their wyfe and chyldren founde of the common purse euer after. He made a law, that no executor should dwell with any orphanes mother, nor that anye shoulde bee executour to whome after the heyres death hys goodes shall beelonge. And that no kyng or seale maker should kepe the pryvte of anye olde seale. And that whosoeuer had putte oute a mannes eye, shall loose both hys owne for it. And that whosoeuer tooke oughte that was not hys owne, shoulde dye for it.

for it. And that if anye gouerner were found dronken, to dye for it. And that no man ſhoulde geue any dowrye with hys daughter: with manye moe good lawes. When he was demaunded why he made no law agaynſt ſuch as kylled their father or mother: He aunſwered, beecauſe it is a deſperate miſchief. Being demaunded howe men might beſt kepe them from breakyng the lawe? he ſayde: if ſuche as haue no wrong, be as ſorye and carefull, as thoſe that are wronged. He woulde ſaye to ryche men: Abundaunce groweth from riches, and diſdayn out of abundaũce. He wrote many bookes, both of verſes, lawes, and other matters, beſides many goodlye epiſtles. He floriſhed in the .xlvi. Olimpiade, & was prince of Athens the .iii. yeare, whiche was from the worldes creacyon. 4605.

yeres

yeares: he lyued. lxxx. yeares, and dyed in Cipres, commaundyng hys seruauntes to carye hys bones to Salomina, and there beeyng made in poulder, to sowe them aboute the Citie. Dyoscorides writeth, that when he was asked why he wepte for hys sonnes deathe, syth it profited hym nothynge: He aunswered: euen for thys cause I wepe, because I can profyt hym nothynge. Thus muche of hys lawes, and aunswers: the rest of hys sayinges, shalbe spoken of in theyr places.

Of Chilo the Lacedemonien. Cap. x.

Chylo the sonne of Damagetus, was borne in Lacedemonia. He wrote manye verses, and helde an opinyon that

that man by reason, myght comprehende the foreknowlage of thynges to come, by the myghte and power of hys manhode. There were in his time (as saith Solicrates and Pamphilia) dyuers offices: of whiche one was moste noble, and the offycers called Ephori, whiche were kynges felowes. Wherefore hys brother beyng angrye beecause he woulde not take that offyce, sith he hymselfe had been in it beefore: O brother (q he) I can suffer wronge, and so canst not thou. Thys man (as Herodotus wryteth in the fyrst booke of hys hystoryes) keeping on a tyme Hypocrates sacrifice and vessels in Olympo to burne withoute helpe of fyer, counseled him either to liue chaste, or if he wer maried to put away his wife, & sley his children. Some say ꝑ when Esop (whiche was in his time) asked

hym

hym what Jupiter dyd, he aunſwe-
red: he mekeneth the mightie and ex-
alteth the lowelye. Beeyng demaun-
ded wherin the learned dittered from
the ignozaunte, he aunſwered: In
theyz good hope. To hym that aſked
what was hard, he ſayd: to kepe cloſe
ſecret counſayle, to kepe a man from
ydlenes, and to ſuffre wzonge. He li-
ued ſo well, that whan he was olde,
he ſayed that he neuer in hys lyfe, to
hys knowledge, hadde doone any e-
uyll: ſaue that on a tyme whan he
ſhould haue been iudge among hys
frendes, and would doe nothing con-
trarye to the lawe, he perſwaded one
to appele from hym to ſome other
iudge, ꝑ thereby he might both kepe
the lawe, and alſo hys frende. The
Gzekes reioiſed in him much, becauſe
he pzophecied of Cithera, an yſande
of Laconia. Foz when he had well

ad-

aduysed bothe the nature and situa-
cion thereof: woulde to God (q he)
that eyther thys ylonde had neuer
been, or elles that it had been drow-
ned as soone as it was seene: A wor-
thye and Prophetlyke saying. For
Demaratus fleing from Lacedemo-
nia, counseled Xerxes to kepe a nauie
of shyppes in that ylonde. And sure-
ly if he had perswaded hym thereto,
he should haue gotte great riches by
Grecia. And afterward Niceas, (af-
ter he had warred at Peloponesus)
ouercame that place, and made it a
refuge for the menne of Athens, and
afflycted sore the Lacedemoniens.
He was briefe in communicacyon,
in so muche that briefe speakynge
was of hys name, called Chilonia.
He was aboute the. li. Olympiade.
In whiche tyme ESOPUS the
Oratoure was in hys flowers: which
was

was in the yeare from the worldes creacion. 4624. he dyed at Pisa, sayeth Hermippus, whyle he kyssed hys sonne, that was crowned in Olimpia, beeing ouercome bothe with ioy and also with age. The rest of hys sayinges shalbe spoken of in their places.

Of Byas prienneus. Cap. xi.

Byas Prienneus, (as saith Diogenes,) was borne in Priena. Hys fathers name was Teutamiꝰ. Satyrꝰ apoynteth hī the first of ẏ seuen sages. And many gesse ẏ he was very riche. Phanodicus writeth ẏ he redemed many wenches of Messena, which wer captiues

and

and brought them vp as hys owne daughters: and afterwardes, geuing them dowries, ſent them home again to their countrey, vnto their frendes. Not longe after, certayne fyſhers founde a golden treſtle or truet, on whiche was written, Sapienti, that is to ſaye: Geue this to a wyſe manne. Which whē the forenamed wenches fathers hearde of, they ſayde Byas was a wyſe man, and ſent it hym: but whan he ſaw it, he ſaide Apollo was a wyſeman, and that he had ſente it him. We finde ỹ when hys countrey Priena was beſieged of Aliattes, he fed .ii. mules for the nones, inſomuch that they were excedynge fatte, and droue them forth into hys enemyes tentes: which whan Aliattes ſawe, he was amaſed, thynking by the fatnes of them, that they had had greate plentie of all thinges. And therefore

myn-

mynding to areyſe the ſiege, he ſent a meſſenger into the citie, to ſearche the trueth. And whan Byas perceyued ꝑ kinges entēt, he made many great heapes of ſande to bee couered with wheate, and ſhewed them to the meſſenger: which whan the king knew, thinkyng that they had had greate plentie of vitailes, made peace with them, and ſente commaundement to Bias to come vnto hym, to whiche Bias aunſwered: I commaunde the king to eate onyons and to wepe. He wrote about .ii. M. verſes. Being aſked what was difficill: he ſayed: to take in good wooꝛthe aduerſitte after pꝛoſperitie. On a tyme he ſayled amonge wicked men, and whan the ſhyp was ſoꝛe ſhaken with great tēpeſte, and thoſe wicked men called vpon god: peace (ꝙ he) leſt he ſee you ſailing frō hēce. To a wicked man ꝑ

aſked

aſked hym what was goodneſſe, he gaue no aunſwere. And whan he aſked why he aunſwered hym not, he ſaid: becauſe thou enquireſt of that, whiche pertayneth not to thee. He would ſay ꝙ he had rather bee iudge amonge his enemies, than amonge hys frendes: for of hys enemyes he ſhoulde make one his frende, but amonge his frendes he ſhoulde make one his foe. Beeyng aſked in what dede a man retoyſed moſt, he anſwered: whã he gaineth. He was a good oratoꝛ, and when he was very olde, as he pleaded a cauſe foꝛ one of his frendes, after he had done his oracion, being weary & faint ẅ ſpeaking, he reſted his head in his nephewes lappe, whiche was his daughters ſonne: and whã his aduerſary began afreſh and had finiſhed, and the iudges had geuen their ſentence on hys

lide, whose part Bias tooke, assoone as the iudgement was ended, he was found dead in his nephewes bosom, which buried him worthely. And the citizens of Priena, dedicated a chappell to him, whiche is called Teutonum. He would say alway ỹ greater parte are euill. The reste of his sayinges shalbe spokē of in their places.

Of Periander.

Cap. xii.

PEriander, as saith Heraclides, was borne in Corinth, his fathers name was Cipcelus: he maryed a wife called Licides, which was the daughter of Procleus, a tiraunte of Epidaur, and by her had two sōnes: the one called Cipcelus, and ỹ other Licophorne, of whiche the younger was verye wise, but the elder was a foole. This Periander was wel learned:

ned, and wrote a boke of .ii. M. verses: neuertheles he was a tirant, and exercised so muche his tiranny, that al men did hate him: he was about ỹ xxxviii. Olimpiade in Solons time. And he executed his tirãny .xl. yeres. Some saye there were twoo Perianders, the one a tirant, the other a philosopher, which might wel be: neuertheleſſe this tirant is he, whom Laertius reckeneth for one of the seuen Sages, whose opinion I allow not. For like as he for his euill doctrine disalloweth Orpheus to be a Philosopher: so I for his euill liuing, disalowe Periander to be any of the seue Sages, although he haue written many wise sayinges. For as in Philosophy nothing is lesse alowed than ignorance, so in wisedome nothyng is more abhorred than Tirampe, in whiche thys Periander excelled: in

ſo much that whan he was demaun-
ded why he cõtinued in his tiranny
beecaule it is daungerous(quod he)
for a man to yelde himſelfe either of
his owne accorde,or els againſt hys
wyll. Neuertheleſſe he would ſay(as
wicked Hanniball ſayde of peace)ẏ
whoſo would reigne in ſuerty,ought
to endeyoure them to haue theyr
ſubiectes obedyente with loue, and
not with force: And yet he hymſelfe
ſoughte nothyng leſſe. For on a time
he beyng very angrye,ſlong his wife
beeing greate with childe, downe a
payre of ſtayres,and trode her vnder
his fete,and ſo kylled her: And ſente
away his ſonne Licophorna,becauſe
he mourned for his mother, & draue
hym vnto Corcira. And afterwarde
whan he hymſelfe was verye olde,he
ſent for hym againe, that he mighte
with his owne handes haue played

the

the tiraunt with him: whiche when the menne of Corcira knewe, they put him to death themſelfes, to deliuer him frō his fathers tiranny. And whan Periander heard that, tageynge in his furye, he tooke all theyr children, and ſent them to Aliaties a tyraunte to bee ſlayne: but whan the ſhyppe wherein they wer, approched vnto Samos, thei vowing to Juno, were ſaued of the Samaries: whiche whan Periander heard of, he beeing lxx. yeare olde, what with ſorowe and what with woodnes, dyed. This was his lyfe, which ſhould not haue been rehearſed, ſaue for his good ſayinges, whiche ſhall bee ſpoken of in their places. Neither would we that any man ſhould take exaumple hereby, but rather ſhoulde ſee howe ſhamefull a thing it is, to haue the like condicions.

Of Anacharsis.

Cap. xiii.

Anacharsis the Scithian, was the soonne of Gnurus, brother to Caduidus kynge of Scithia. But his mother was a Grecien. By reason wherof he was learned in both the languages, and wrote much both of the Scithians and Greciens lawes, and also of warres and marcial affaires. Sosicrates saith that he was at Athēs in ỹ. xlvii. Olimpiade vnder ỹ prince Eucrates. And Hermippus saith ỹ he wente to Solons house, and when he was at his gate, desired oue of the house to tell Solō that Anacharsis was without, who desyred greately yf he mighte, to bee his gest, and haue his acquaintaūce: whan the seruaunte had tolde Solon

lon his message, he sente hym worde
agayne, that he made geastes of his
owne countrey folkes: whiche whan
Anachatsis heard, he went in bold-
lye, and saied: Nowe am I in my
countrey. And whan Solon saw his
witte and wisedom, he admitted him,
not onelye for a geste, but also for a
principall frende. He had this one
goodly saying, woorthy to be noted.
The vine bringeth forth iii. grapes:
the firste of pleasure, the seconde of
dronkennesse, and the thirde of so-
rowe. Beeinge asked what shoulde
cause a manne moste to bee sober, he
saide: to behold, see, and remember ỹ
filthy beastlines of dronkardes. Be-
yng on a time in a ship, after that he
knew it was but fower inches thicke,
he saide that they were nygbe death
that sayled. Beeing asked what ship
was moste sure: that (quod he) that

cummeth ſafe to the hauen. Whan he was demaunded whether there were moe dead than alyue: he aſked in whych ſyde he ſhould count maryners. Beyng vpbrayded of a man of Athens, becauſe he was a Scythian: in dede (quod he) my countreye is a reproche to me, but thou arte a reproche to thy countrey. To one that aſked hym yf a wyſemanne myghte mary a wyfe, he ſayd: what thankeſt thou that I am: and when the other affyrmed that he was a wyſe manne: wel (quod he) I haue maryed a wife. When he was reproued of fearefulnes, he ſaid that his fearefulnes cauſed him to abſtayn from ſynne. To a woman ꝑ ſaid he was foule & yl fauoured, he ſaid: thou art ſo foule and filthy a mirrour, that my bewty can not be ſeen in thee. Whan it was aſked hym why wyſemenne would aſke

counſel,

counsell, he aunswered: for feare of mynglynge theyr wylles with theyr wyttes. To a paynter that was beecome a Phisiciō, he said: The faultes ẏ thou madest before in thy workes, myght soone bee espyed: but them ẏ thou makeste nowe are hydde vnder the yearth. For dead mennes diseases are buryed wyth them. Beeynge asked what was bothe good and euyll to a manne, he aunswered: the tongue. He would saye that the market was a place appointed for menne to deceiue in, and to apply themselfes to auarice. To a yonge mā that was his geste, whiche slaundred him, he said: wel young mā, if while thou art yonge thou canst not suffer wine, whā thou art olde, thou must be contente with water. He was the first (as some thinke) that inuented the anker. He was longe time with Solon, and

thence returned into his owne countrey, and there intending to chaunge their lawes, & to haue eſtabliſhed the Greciēs lawes, was ſlain of his brother with a ſhaft, as he rode on hunting, and whan he felte his deathes wound, he ſaid: I haue been preſerued in Grecia, by wiſedom and learning: but at home & in my countrey, I periſh through enuy. Some write that he was ſlaine, while he was ſacrifiſyng after the maner of the Greciens. The reſt of his ſayinges ſhall be ſpoken of, in their places.

Of Miſon.

Cap. xiiii.

IF this Miſon is great variaunce amōg wryters, and all through the doubtfulnes of Apollos aunſwere. For whā Anacharſis axed

of Apollo who was wiser thā he, he answered: Ecius, Mison, Cheneus: but some say ẏ Apollo said not Eeius, but Eteus: & so thei aske what Eteus is. Parmenides saith it is a village of Laconia, in which Misō was borne. But Sosicrates saith, ẏ his father was called Eteus, & his mother Choneum. Euthyphron saith that he was of Crete, and ẏ Heraclides Pōticus was his father: but Anaxilaus saith that he was of Archadia: thus there is controuersye about hym, in whiche I allowe beste Sosicrates mind. But after ẏ Apollo had geuen this aunswere, Anacharcides beeyng troubled ther wt, came vnto Misō in the Sommer time, and founde hym making a share for his plow, & mocking him therfore said: Y wis Misō it is no meete tyme to goe to Plowe nowe: No (quod he) but it is meete

ynough

ynough to prepare & make it ready. He liued solitarily, and whan a man by chaunce mette hym laughyng to hymself, & aped him why he laughed so, sith no man was present there with hym, he answered: Euen therfore doe I laughe. He wrote manye goodlye workes, and dyed whan he was .vii. yeare old. His goodly sayinges shall be spoken of in theyr places.

Of Epimenides. Cap. xv.

Theopompus sayeth that Phestius was Epemenides father. Other say that Dosiades was: other some saye Agestarchus. He was borne in Crete in a strete called Gnol⁹. This Epimenides being on a time sente of his father into the countrey, to fetche home a shepe: about noontetide as he trauayled with ỹ shepe on his necke, being weary, he went into a caue, and slept

slept.lvii.yere. And whan he waked he soughte for the shepe, and because he could not finde hym, he wēt backe againe into the fielde, and whan he sawe that al thynges wer chaunged, being greatly astonished, he returned to the town: and whā he would haue entred into his owne house, they asked who he was: and whan he sawe his younger brother, he was so old ꝑ he knewe him not: but at laste after much cōmunicacion he told his brother al that had chaunced him: which whan it was noysed abroade, euerye man toke hym for one high in Gods fauoure. Wherfore on a tyme, whan as the Atheniens wer plaged with ꝑ pestilence, and wer counsailed of Apollo to pourge theyr citie, thei sente for Niceas and him vnto Crete: who whan he was come to Athens, pourged it in this maner. He tooke sheps

bothe white and blacke, and brought them into a shepecote, and suffered them to goe thence whyther they would: commaundyng those whiche folowed them, to sacrifice them to GOD, in the place where they firste laye downe: whiche dooen the plage ceased. The Atheniens delyuered thus from destruccion, gaue him a great summe of money, & also a ship to cary hym agayne into Crete: but he forsakyng theyr money, onely desyred their frendeship, and so departed. A litle after that he was come home, he died, being .cxvbii. yeres old, as saith Phalgo: but as his countrey folke saye, he liued .299. yeares. He wrote many woorkes in prose and in verse, of whiche somewhat shall bee shewed in their places. Some thinke that he died not at that age, but fell a slepe agayne vntill an other tyme.

Of

Of Anaxagoras.
Cap. xvi.

Anaxagoras was an exceding well learned mã, a rame of a good stocke: his fathers name was Eubulus. He was very wittie in Philosophie, and wrote muche therof. He was of a noble courage & very liberall: For why, he gaue awaye all his patrimonie. And whan hys frendes reproued hym therefore, and said ỹ he toke no care for his goodes: what nede I (quod he) sith ye take care therfore? At laste he wente from thẽ, and gaue his mind altogether to ỹ study of philosophy, regarding nether ỹ commõ weale, nor yet his own profit: insomuch that whã one asked him if he regarded not his countrey, he answered: yes the chiefeste thing ỹ I care

I care for,is my countrey: pointyng with his fynger ,towarde the heauē. He was in Xerxes tyme: And began to treate of Philoſophye at Athens (as ſayeth Ualerius) whan he was but .xx. yere olde , and taryed there xxx .yeares . He ſayde that the ſunne was made of burnynge Yron , and that there wer mountaines and vallayes in the Moone . Some ſayde that he told before of a ſtone that fell from heauen into the ſtud Egis. To one that aſked him if the mountaines Lampſaceni ſhoulde euer bee parte of the ſea:yes (quod he) yf the tyme fayle not . Beeynge aſked for what entente he was borne , he ſayde : to beholde the heauen, the Sunne,and moone. To a man that was very pēſyue and heauye , becauſe he ſhoulde dye in a ſtraunge countrey, he ſayde: be of good chere frende,for the waye

that

that goeth downe to hell, is euerye where. Sylenus wryteth that in Pryncе Dimilus tyme, there fell a stone from heauen, and that Anaxagoras therethrough helde opinyon that heauen was made of stones, and that but for the great compasse of the building, it woulde soodaynly fall. Socion sayeth that he was accused for this and such like matters, and lost muche of hys goodes therfore, and was banished. But other wryte that Thucidides accused hym of treason, and he being absent, was therfore condemned, at whiche tyme also hys chyldren dyed. And when it was tolde hym howe he was condemned, and hys chyldren dead, as touchyng hys condemnacion, he sayde: nature hathe geuen lyke sentence bothe of my condemners and me. And as touchyng his children, he

ſayde: I knowe that I begot mor-
tall creatures. Neuertheleſſe after-
warde he was ſaued by Pericles,
and departed from Athens vnto
Lampſacum, and beeing .lxii. yeares
olde, dyed there. Beeing aſked of the
Citie, if he woulde haue any thyng
done for hym: he willed that theſame
moneth in whiche he dyed, the chyl-
dren of the towne ſhould yerely play:
And that they ſhould kepe that cuſ-
tome for euer: which graunted, they
buryed hym honorably, and ſet vp a
goodly Epitaphe vpon his toumbe.
Hys goodly ſayinges ſhalbe ſpoken
of in theyr places.

Of Phericides. Cap. xvii.

PHericides the ſoonne of
Badis (as ſayeth Alex-
ander) was a Syryan
borne, and was an hea-
rer of Pittachus. The-
opompus

opompus affyrmeth him to be ỹ firſt that euer wrote of nature, and of the gods, among the Grecians. Many meruailes are written of him. For as he walked by the ſea ſide at Samos, beholding a ſhyppe ſayling ſwiftlye with full ſayles, he prophecyed that within a litle while, it ſhoulde bee drowned: And as he ſayed it came to paſſe euen in hys owne ſyghte. After that he prophecied (as there was in dede) that the thyrd yeare after, there ſhould be an earthquake. Not long after whan he was at Maſſena in the ſame place, he counſayled one Periclaus a ſtraunger, to geat hym thence, and all hys houſeholde, with aſmuche ſpede as myght bee: whoſe counſayle he not regardyng, was taken not long after, with the towne & al, of his enemies. He would ſay to ỹ Lacedemonians, that neyther golde

nor syluer ought to bee worshypped, and that Hercules in hys slepe gaue hym that commaundement, whiche Hercules also the same tyme, commaunded the Princes to obey Phericides: Some applye this to Pithagoras. Hirmippus sayth, that whan there was great warre betwene the Ephesians and Magnesians, he being desyrous ẏ the Ephesians might wynne the victorye, asked one that passed by, of whence he was: whome confessynge hymselfe to be an Ephesian, he commaunded to drawe hym by the legges, and to laye him in the Magnesian fielde, sayinge: Desyre the citizens that whan they haue got the victorye, they burie me (whiche am Phericides) in thys same place: whiche when the Citizens knewe, they were in good hope of victorye. And the nexte daye, they ouercame

the

the Magneſians in battayl, & found Pheticides dead, and buried him honorably. But ſome ſay that he ſlong hymſelfe downe headlong from an hyll called Coriciam, and ſo to haue dyed, and to be buried at Delos. Other ſome ſay, that he died, being cōſumed with lyce. Ariſtoxenus ſaieth, that whan Pithagoras which came to viſit him, demaunded how he did, that he putting his fynger out at the doze, ſaid: behold thy ſelf, which aunſwer afterward among learned men became a bywoord. He wrote an Epiſtle to Thales, wherin he prophecied of his own death, ſaying that he ſwarmed full of lyce, and that he had a feuer: & whan anye of his frendes axed how he did, he ſhewed them his lowlye fynger out through the doze, and delyred them that the nexte daye after they ſhould come to his burial.

Of Socrates. Cap. xviii.

Socrates (as ſayeth Plato) the ſoonne of Sophroniſcus, a Lapidarie, and hys mother Phenareta a mydwife, was borne at Athens: a man of a woonderfull witte, and as ſome ſaye, was an hearer of Anaxagoras and of Damon. But Duris ſayeth that he was a ſeruaunt, and that he graued in ſtone, and that the Gracie, three goodly ymages, wer of his carueing: wherfore Timon calleth him a caruer of ſtones, and a bayne Greke Poete, and a ſubtill oratour. For in his oraciõs, he was ſharp & prompt, and was therfore forbiddé to teache it, by 30. Tyrauntes, as ſayeth Xenophon. But (as ſaith Fauorinus), he hath hys diſciple Eſchines, opened the fieldes of the oratorye craft. He

gote

gote money to fynde hymselfe withall, by hys handy worke: from which Crito deliuered him, beecause of hys wisedome, and beecame hys scholer, as Bizantius sayeth. But after that Socrates perceyued ꝑ there was no fruite in the speculacion of naturall Philosophye, and that it was not greatly necessary to the outward maners of liuing, he brought in ꝑ kind called Ethicke, that is mozall Philosophie, and taught it daylye bothe in the shoppes and stretes, and exhorted the people chiefly to learne those thynges, which should instruct them in maners, which wer nedefull to bee vsed in theyr houses. He vsed sometyme, through vehemencye of hys communicacion, to shake hys hand, and stryke hys fynger, yea & to pluck himselfe by the heere also, and was therefore mocked of manye, whiche

he suffered pacientlye. And was so pacyente, that whan one had spurned hym, he suffered hym: and beyng axed why he stroke not agayne, he asked yf an Asse had kycked hym, if he shoulde kycke agayne. Whan Euripedes had geuen him a wooꝛke of Heraclitus to reade, and asked him what he thoughte by it, he answered: suche thynges as I vnderstande are verye mysticall, and so I thinke those be which I vnderstand nõt: But surely they lacke some Apollo to expoũd them. He toke great care in the exercise of hys bodye, and he was of a comely behauioure; he was also a good warrier, foꝛ whan Xenophon was in the warre fallen frõ his hoꝛse, he caught him & saued him. Another time whan the Athenyences fled al away hastely, he himself went leyserlye alone, lookyng backe

often-

oftentimes priuely, and watching to reuenge hym, if any manne with his ſweord durſt ventre to inuade his fe-lowes: he warred alſo by ſea, & whan he had valiauntly fought and ouer-come his ennies, he gaue willyngly the victorye to Alcibiades, whome (ſayth Ariſtippus) he loued greatly. He was of a conſtante minde, and of inuincible reaſon, and exceding care-full for the common weale, he was alſo thrifty and continente. Whan Alcibiades woulde haue geuen hym muche lime and ſande to builde him an houſe, he ſaide: if I lacked ſhoes, & thou wouldeſt geue me an whole hide to make me a paire, ſhoulde I not be mocked if I toke it? Whan he beheelde manye tymes the multitude of thinges that wer ſolde, he woulde ſaye: Good Lorde, ſo many thinges there bee that I nede not. He would

ſaye commonly, that golde, ſilke, and purple, and other ſuche thinges, wer moze mete to ſet fooꝛth tragidies, thā neceſſarye to bee vſed. He lyued ſo ſparely and temperately, that manye tymes when there were plages in Athens, he onelye his ſelfe alone was neuer ſicke. Ariſtotle ſayeth that he had two wyues, the fyꝛſt Xantippe, of whom he begat Lamꝑꝛocles: and the other Myrtone, Ariſtides daughter, whom he toke without any dowrye, of whome he begat Sophꝛoniſcus, and Menexenus. Satirus & Hieronimus Rhodius ſaye, that he had bothe at once. Foꝛ the Athenienſes beeing conſumed with warres, & mꝛaxne of people, to augmente the citie, decreed that euery man ſhoulde haue twoo wyues: the one a citezen, & the other what he woulde, to begette chyldꝛen of bothe: whiche lawe Socrates

crates obeyed. He despysed greatelye suche as were proude and high minded, and wranglers. He gloryed greately in poore fare. And saide that suche were moste lyke vnto God, as lacked feweste thynges. He hadde a greate gyfte bothe in perswadyng & also in diswading. For he (as saieth Xenophon) perswaded a yonge man whiche was mercilesse and cruell against his mother, to reuerēce her: he dyswaded also Platoes brother, which was desirous to haue come into the common weale, & caused him to leaue of, because he was rude and ignoraunte in thinges. Being asked what was the honor of yong men, he answered: to attēpt nothing to much. To him ẏ asked him whether it were better to mary or no: he saide: whiche soeuer ẏ doe, it shall repente thee. He would say ẏ he wondred much at mē

whiche

whiche with greate dyligence, endeuoꝛed to carue and make ſtones like men, and tooke ſo litle hede to themſelues, that thei bothe ſemed and wer lyke vnto ſtones. He exhoꝛted yong menne to beholde themſelues ofte in a lookyng glaſſe, to the entente that yf they were bewtiful and well fourmed, they ſhould dooe ſuche thynges as becommed theyꝛ ſhape: but and yf they were yll fauoured, that they ſhoulde with learnynge and good maners hide their deformitie. When he on a time had bidden manye riche menne to diner, and his wife Xantippe was aſhamed of the ſmall preparaunce that he made, he ſaide: bee contente wyfe, foꝛ yf our geaſtes bee ſober and honeſt men thei wil not deſpiſe this chere: and again yf they bee riotus and intemperate, we ſhall bee ſure thei ſhal not ſurfet. He ſaid ſome

liued

liued that thei might eate: but he did eate, that he might liue. Beeing on a time reuiled, and asked why he spake nothyng, becaulse (q he) that whiche he speaketh, pertaineth not to me. O that men coulde now adayes so take suche matters. In other tyme whan it was tolde hym that one had spoke euill by him, he said: he hath not learned as yet to saye well. Whan Alcibiades tolde hym he could not suffer the frowardnes and scolding of Xantippe, as he did: no (quod he) but I can, I am so vsed therwith: canst not thou at home suffer thy gaggelinge gese? Yes (quod Alcibiades,) for thei laye me egges: marye (quod Socrates) and so dothe Xantippe bryng me foorth children. On a time whan hys wife in the open strete plucked his cloke frō of his backe, & some of his acquayntaunce counsayled hym to

haue

haue ſtroke her therefore, he ſayd: yea lyrs ye ſaye well, that while we wer brawlyng and fyghtyng together, euerye one of you myghte crye: nowe to it Socrates: Eya, well ſayde Xantippe, the wittieſte of the twayne. He counſailed that men ſhould ſo goe to their wiues, as horſemen doe to theyr fyerce horſes. With a preatye ſimilytude, he couloured hys pacience, ſaying: lyke as an horſe beeing broken of an horſe keper, ſuffereth euer after anye man to ryde vpon hym: ſo I by vſe of Xantippe can ſuffer all other folke. Finallye he daylye ſaying and dooyng ſuche thinges, was prayſed of Apollo to bee the wiſeſt man that liued. At which diuers being diſpleaſed, and becauſe that he proued ſome whiche thoughte themſelues verye wyſe men, to bee verye fooles: they not contente, conſpired againſt him,

and

and accused hym, saying: Socrates breaketh the lawes of the citie which haue been geuen of oure elders, supposing that there are no goddes, and bryngyng in other new spirites: (For Socrates helde opinion that there was but one God, whiche was without beginninge, and endinge, whiche had made and gouerned al thynges, and that ꝑ soule of man was immortal, and ꝑ euerye man had .ii. spirites assigned hym by god, whiche he called Demones, of which he saide the one shewed him thynges to come, & therfore he despysed theyr goddes, and would not woorshippe them:) and against tyght and lawe he corrupteth oure youth: wherefore lette hym dye. Whan this was put vp against him, Lisias a philosopher wrote an Apologie for him, whiche whā he read, he said: Lisias, ꝑ oracō is good and excellent

cellente, but ſurely it is nothing mete for me(for why it was more iudiciall than ſhould ſeme mete for a Philoſopher:)and whan Liſias demaũded of him ſithe it was good, why it was not mete for hym, he ſaide: Garmentes and ſhoes may be both good and faire, and yet vnfitte for me. But while he was iudged, it is ſayde that Plato ſtode vp in his defence, & could not be ſuffered. And ſo he was condemned by .lxxx. iudges, & caſt into pryſõ. For whom ỹ prince of Athẽs was very ſory, but the ſentence which ỹ iudges had geuẽ vpon him, which was ỹ he ſhould drinke poiſon, could not be reuoked. The kyng had a ſhip fraight with ſacrifices which he offered to his Idols, which than was abroade, and he would neuer geue any ſentence vpon anye mans death, before it came to Athens. Wherefore

one

dyeth gyltieſſe: to whome he ſayde: why woman wouldeſt thou haue me dye otherwiſe: and ſente her awaye. So when the cup of poyſon was deliuered him to drynke, his frendes beganne to wepe, wherfore he blamed them, ſaying: I ſent away the womē becauſe they ſhoulde not doe as you do. Than Pollidorus profered him a precyous garmente to dye in, to whome he ſayd: hath not myne own coate ſerued me to liue in: why than may it not aſwell ſerue me to dye in: And than after he had commended hys ſoule to God, he dranke the confeccion. And as he was in trauaile of death, one of hys diſciples ſayde: O Socrates well of wiſdom, yet teache vs ſū what while thy ſpeche laſteth: to whom he aunſweted: I can teache you none otherwiſe now dying, than I taught you in my life time. Thus

finished he his most godly life, being lxx. yeres olde. His goodly sayinges shalbe spoken of in their places.

Of Xenophon. Cap. xix.

Enophon the sonne of Gryllus, was borne at Athens, he was shamefast, & excedyng bewtifull. It is sayd ꝑ Socrates mette hym in a narrowe lane, and would not let him passe till he had aunswered hym to dyuers questions: & whā he axed hym where men wer made good and bad, wherat he stated & could nottel, Socrates sayed: come with me, and learne. And so he did vntil suche time as he went to Cyrus, whose fauoure he obtayned and became in great reputacion with him, and wrote al his actes. He had a woman called Philecia which folowed hym, by whome he had two childzen.

children. He had muche trouble in hys lyfe, and was banished, and fled from place to place, tyll he came to Corinth: where he had an house. And when the Athenienses entended to succour the Lacedemonians, he sent hys two soonnes called Diodorus, and Gzyllus, to Athens, to fyght for the Lacedemonians: from whiche battayle Diodorus returned, without dooyng anye greate feate: but Gzyllus fightyng manfully among the horsmen, dyed about Mantinia. And when Xenophon (whiche was dooyng sacrifyce with hys crowne on hys head) hearde that hys sonne was dead, he put of hys crowne: but when he afterwardes hearde that he dyed fightyng valiantly, he put it on agayne, not so sory for hys death, as ioyous for hys valiantise. He died at the citie Corinthum, as sayeth De-

 metrius,

metrius, being very old: a man both good and valiaunt, expert in rydyng and huntyng, and greatly ſkylled in marciall affayres, as appereth by his woꝛkes. He was alſo religioule, and muche intentiue about ſacrifice, and was a folower of Socrates. He wꝛote. xl. bookes, entitled euery one by a ſondꝛy name: & Tucidides woꝛkes whiche by negligence wer loſt, he brought to lyghte. And was himſelf ſo pleaſaunt in his ſtile, ỹ he was called ỹ muſe of Athens. There wer moꝛe of thys name, of whom thys is the chiefe, whoſe good ſayinges and preceptes, herafter ſhall bee touched.

Of Aristippus. Cap. xx.

Aristippus, (as sayeth Eschines) came to Athēs, to heare Socrates, whose excellēt wisdome was spoken of euerye where. But whan Socrates was dead, he flattered Dionisius, & beecame a courtier. He was a merye witted felowe, & could forme himselfe mete to al times & places, in so much that Diogenes called hym ỹ kinges hound. Whā he on a time had espied Diogenes gathering herbes, & making potage, he sayd: if thou Diogenes couldest flatter Dionise, thou shouldes not nede to make wooztes. To whō Diogenes said: if thou also couldest be contēt to eate and gather wozte, ỹ shouldst not nede to flatte Dionise. Whē one made his boaste

that he had learned muche: he sayde that learnynge consysted not in the greatnesse, but in the goodnesse. To one that made great braggs of his swimmyng, he sayd: Art not thou ashamed to boast of this whiche euery Delphin can doe? Beeyng reproued because he hyred a rethoricien to pleade hys cause, he sayed: whan I make a banket I vse to hyre a coke. When his seruaunt which iourneied with him, was tyred with the waight of the money which he caried, he said: that which is to heauy cast out, and that whiche thou canst, carye. Byon saieth, that as he sayled, perceyuyng that he was in a Pirates shyppe, he tooke his money and counted it, and than (as agaynst hys will,) let it fall out of hys hand into the sea, & mourned for it outewardlye, but sayde inwardlye to hymselfe: it is better

that

that thys be lost of me, than I be lost for this. Dionisius commaũded that al his seruantes should daũce in purple robes, whiche Plato woulde not do, saying: I will not putte on a womans garmẽt. But Aristippus dyd, & whan he began to daũce, he said: in dronken feastes the sobre offend not. It chaunced ỹ he sued to Dionisius for a frend of his, & being denied, fell down before his fete, & whan he was reproued therfore, he sayd: I am not in the faulte, but Dionisius, whiche hath eares in his feete. This & many like aunswers he gaue, which whoso listeth to reade, may loke in the Apothegmes of Erasmus, where he shall find enough: which because it appertayneth not greatly to our purpose, we will omit, & entreate of hys good preceptes & prouerbes in the places therto appoynted.

Of

Of Plato. Cap. xxi.

PLato the sonne of Ariston and Periander, of Solons kyndred, was borne at Athens, in the yeare and daye that Apollo was borne, as witnesseth Apollodorus. Whiche was in the lxxxviii. Olimpiade, and died being lxxxiiii. yeres olde. It is sayd ẏ whan he was borne, there came a swarme of bees, and hyued in hys mouthe: which Socrates interpreted to bee a sygne of hys greate eloquence. He was a goodly man of person as saith Alexander, and was therefore called Plato, whiche some say was for hys eloquence, & some for his great forehead. He exercysed hymselfe in hys youthe, in wrastling, and suche lyke feates: and gaue hys mynd also to payntynge, and to wryte Poesies,

Metres,

Metres, and Tragedies. He had a ſmall voyce and an eloquent tonge. Socrates dreamed ꝑ a ſwanne let fal an egge, which hatched in his lappe, and whan it was fethered, it flue vp on hygh, and ſonge excedyng ſwete ſonges: and the next day when Platoes father brought hym to ſchole to Socrates: O (ꝙ he) this is the ſwan that I dreamed of: and whan he had learned much, & ſhould come before Dionyſe to a ſchole game, wherein learned mē ſhould ſhew their goodly Metres, and pithy wrytinges, wherin who that excelled had a great reward: when he had heard Socrates declare his, Plato flong hys own into the fyer, ſaying: O fyer, Plato hath nede of thy helpe. And whan Socrates was dead, he went into Italy, to Philolaū, which was of Pithagoras ſecte. From thence he went

into

into Egipt, to heare the prieſtes and the prophetes: where being ſore ſick, he was healed by one of the prieſtes, with ſea water, by reaſon wherof, he ſayde: The ſea ebbeth and floweth all maner diſeaſes. He ſayd moreouer, that all the Egipcians were Phiſitions. He determined alſo to goe to ỹ Magicians, but by meanes of the warres that were in Aſia, he chaunged his purpoſe, and returned to Athens: where he abode, & wrote many goodly woorkes: and drew together Heraclitus, Pithagoras, and Socrates reaſons. And in ſencible thynges, he preferred Heraclitus: and in thynges that pertayned to intelligence, he tooke Pythagoras parte: and in ciuill matters and morall philoſophie, he eſtemed moſte his maſter Socrates. And drue theſe iii. partes of Philoſophie into one

bodye.

bodye. Satirus sayeth that he gaue an hundred pounde to Philolaum, for three of Pythagoras bookes. He sayled thyther into Sicill to see the countrey: whereas Dionisius the tyraunt, Hermocrates sonne, compelled him to talke with him: and when Plato in hys communicacion, sayde that a tyraunt ought not to doe that which was for his own profit, except he excelled in vertue, the tyraunt being angrye therewithall, sayde: Thy wordes sauour of olde ydle dottrels tales. And thyne also (q Plato) of a young tyraunte. For whiche this tyraunt would haue slain him, but was entreated otherwyse, and commaunded hym to be solde. And by chaunce there was one Annicer, a Cyrenitake, which gaue thyrtye pounde for hym, and sente hym to Athens amongest hys frendes: whiche incontynente

sent

nent ſente hym hys money agayne, which he in no wiſe would receiue, alleging that other men wer as worthy to care for Plato as they. And when the tyraunt hearde howe Plato had ſped, & was in hys countrey agayne, he wrote vnto him, praying hym not to ſpeake or wryte euill of hym: to whiche requeſt, Plato wrote agayn, that he had not ſo muche ydle tyme, as once to remembre him. Some ſay whan the captayne Cabria whiche was gyltie of death, fled, that he (whē none els of the citie durſt) went with hym. And when Crobylus a ſcoffer ſawe hym enter into the caſtell with hym, he rayled on hym, ſaying: thou goeſt to healpe another, as though thou kneweſt not that we all redye owe thee Socrates poyſon. To whō Plato ſayd: whan I warred for my countrey, he ſuffered perill with me:

wherfore

his felowes would caste into his bed Lays, (whiche at that tyme was the faireſt ſtrumpet in Athens) when ſhe woulde entiſe hym with her moſte whoriſhe condicions: he would cutte his own mẽbers, becauſe ſhe ſhould not ouercome him. Beyng ſente with othet Embaſſadours to Philip, whã al the reſt tooke rewardes, and banqueted with hym, he woulde not: In ſo muche, that whan Philip manye tymes woulde talke with hym, he refuſed: For whiche cauſe Philip admytted hym not for an Embaſſadoure. And when he with the reſte of hys felowes was returned to Athens, thei ſaide that he wente with them in vayne. And when (accordyng to the lawes) he ſhoulde therefore paye a forfaite, he counſailed the rulers to take good hede to the common weale, ſaying that Philip with

giftes had corrupted al ẏ other Embassadours, but could not make him graunt, by ani maner meanes: which (they hearing) estemed him more thā euer thei dyd before. Beyng sente an other time to Antipater, to redeme ẏ prisoners which he had taken in battayle: Antipater desyred hym to dyne with hym, whiche he denying, sayde: I come not to dyne and banket, nor to take pleasure with thee, but to redeme my felowes from the sorowes which thei suffer with thee: and when Antipater heard the wisedome, and saw the constant mind of the man, he gentelye entertaining him, deliuered his prisoners. Whan Dionisius in his presence saide to Plato, some body shall take from thee thy head, he said: that shall they not, excepte they take away myne fyrste. He lyued holyly & wrote exceading many good-

lye

lye woorkes: and dyed beeing. lxxvii. yeares olde. His goodly counſailles ſhall be ſpoken of in theyr places.

Of Arceſilaus. Cap. xxiii.

Rceſilaus the ſonne of Seuthus (as ſayeth Appollodorus) was a good Phyloſopher & very ſtudious in Platoes woorkes. He was fyrſte an heaꝛer of Antiochus, a Mathematick, & afterward of Theophraſtus. He was a very wittye fellowe and of a prompte ſpirite, and graue in communication, and much exerciſed in writyngе, and gaue his minde to Poetrie. He delited ſo much in Homer, that euery night before he ſlepte, he woulde reade ſomewhat in hym. He learned geometrye of Hypponicus, and was thereto ſo dul, and yet ſo well learned in the craft, that

he woulde ſaye that Geometrye fell into his mouthe as he gaped. Hearynge men ſinging Metres that he had made, yll fauouredly, he kicked them on the ſydes, ſaying: ye breake mine, and I will breake yours. Beeing called to a ſicke man, perceiuing that he was ſicke for thought & lacke of riches, he conueied vnder his pillowe a ſacke full of money, whiche he finding, was ſo ioyous that he recouered ſtraight waies. When he was bid to ſolute a riddle at a banket: he ſaid that the chiefeſte pointe of wiſedom was, to knowe to what purpoſe eche time was meteſte. To hym that aſked him why manye ſcholers of euery ſect became Epicures, but none of ỹ Epicures became of other ſectes, he ſaide: becauſe ỹ cockes were made of men, but neuer men of cockes, or as ſome ſaye: capons bee made of cockes,

cockes, but neuer cockes of capons. Being reproued becauſe he chalenged not a young man, whom he had righte to, he excuſed hym properlye, ſayinge: It is not poſſible, to drawe ſofte cheſe with an hooke. Beeing aſked what man was moſt in trouble, thought, and care, he ſayde: He that deſireth moſt to be at quiete and reſt. Beeing aſked whether it were better to marye a fayre woman or a foule, he aunſwered: yf thou marye a foule one, thou ſhalte haue greef with her: but and yf thou take a fayre one, ſhe ſhall make the cuckolde. He called olde age the hauen of all tribulacions. He ſaid it was a great euill, not to bee hable to ſuffer euill. To an enuious manne whiche was verye ſorowfull, he ſaide: I knowe not well, whether euill haue chaunced to thee, or good to another: ſygnifying ther-

by, that enuious men are as sorowe-
ful for others prosperitie, as for their
owne aduersitie. As he sailed emong
theues by chaunce, they mette wyth
shippes of true folke, which ỹ theues
espying, sayd: we may chaunce to dye
yf we be knowē: and so may I (q he)
if we be not knowen. These and such
like aunswers he gaue, and dyed at
Athens when he was. 80. yeare olde,
being ouercome with to much wine.
And was reputed more among
the Athenians, than any other
of the Philosophers. His
pithythe Prouerbes
shall bee spoken
of hereaf-
ter.

Of

Of Ariſtotle. Cap.xxiiii.

Ariſtotle, the ſonne of Nychomache, a ſtagerite, was welbeloued of Amintha kyng of Macedonie, bothe for his learning, and alſo for his wiſedome. He was Platoes diſciple, and paſſed farre all the reſte of his felowes: he hadde a ſmall voyce, ſmall legges, and ſmall yes: he would goe richely appareled with ringes and chaines, minionly rounded and ſhauen. He had a ſonne called Nichomache, by a lemā. He was ſo well learned, that Philip kinge of Macedonie ſēt for him to teache his ſonne Alexander, who becauſe he reproued him to muche, cauſed him to dye. But Apollodorus ſaieth that he came to Athens again: and kepte the ſcholes there, and dyed whan he was

lxiii. yeare olde. He was an excellente good Phiſicion, and wrote thereof manye goodlye wooꝛkes. He vſed to waſh hymſelf in a baſen of hote oyle, and to carye a bladder full of whote oyle at his ſtomake. He vſed alſo whan he ſlept, to hold a ball of bꝛaſſe in his hande, with a pan vnder hys bed ſide, that whan it fell it mighte wake him. Being aſked what vauntage a man might gette by lying, he anſwered: to bee vnbeleued whan he telleth truth. Many times whan he inueyed againſte the Atheniens, he would ſaye that they had founde out bothe fꝛutes and lawes, but knewe how to vſe neither of them. He would ſay that the rotes of liberall ſciences wer bitter, but the fꝛuites very ſwete. It was tolde hym that one railed on hym, to whiche he aunſwered: whan I am awaye let hym beate me to.

Being

Being aſked how muche the learned differed from the ignorant, he aunſwered: As muche as the quicke differ from the dead. He would ſay that learning in proſperitie, was a garniſhing: and in aduerſitie, a refuge. To one that boaſted that he was a Citizen of a noble citie, he ſaid: boaſte not of that, but ſee that ȳ be worthy to be of ſuche a noble citie. Beeinge aſked what was frēdſhip, he ſaid: one ſoule dwelling in many bodies. Being aſked what he got by Philoſophye, he ſaid: I can doe that vnbidden, which ſome can ſcarce doe compelled by the lawe. Beeing railed on to his face, & not regarding, and the railer aſking hym whether he had touched hym or no, he ſaid: Good lord, I minded the not yet. Beeing reproued becauſe he gaue wages to one that was ſcarce honeſt, he ſaide: I geue it to the man

and not to his maners. Thus & ſuch like he ſpake, & wrote many goodlye bokes, of which we haue (though not the one half) yet ſo muche as in oure age is thought ſufficient for one mā to haue knowen and written: oute of whiche his moſte pithy prouerbes for oure purpoſe ſhall bee added in place moſt conuement.

Of Diogenes. Cap. xxv.

Iogenes as ſaith Diocles, was born in a towne called Cinope, his father being called Iceſius Menſar, who being impriſoned for counterfeting their coine, Diogenes which was of counſell with him, fled, & came to Athens, where he met with Antiſthenes: whō vnwilling to receiue

receiue him(for why he neuer would teache anye) he ouercame with hys perseueraunce. And whē his maister on a time toke vpa staffe to beat him, he put vnder his head, saying: strike, for thy staffe is notable to driue me away, so lōg as thou canst teache me ought. He liued simply as one ẏ was out of his countrey, and coumforted himself much with beholdyng the lytle mouse, which neither desired chāber, nor feared the darke, nor was desyrous more of one meate than of an other: whose nature as nighe as he could, he folowed. He ware a double cloke, & made hym a bagge, wherein he wrapped hym whan he slepte, and put therin his meat, & bled one place for al purposes, both to eate, to slepe, and to talke in. Whan he was diseased he wente with a staffe, whiche afterward he caried with him alwaies,

not

not onely in the cuie, but alſo in all o-
ther places. He wrote to one to make
him a cell, whiche becauſe he tarped
long for, he toke a barel or a tunne &
made that his houſe. Whan he had
any graue matter, he would call the
people to heare hym, whiche whan
thei regarded not, he woulde ſinge
pleaſantly: to whiche whan many re-
ſorted, he would ſaye: to heare foliſh-
nes ye runne a pace, but to heare any
waighty matter ye ſcarce put forth
your foote. He wondred at Gram-
marians whiche could ſhew of other
folkes lewdnes, and neglected theyr
owne. He reproued Muſicians, bee-
cauſe they tooke greate care that the-
inſtrumentes ſhould agree, and their
own maners agreed not. He rebuked
the Mathematickes, which beheld ȳ
ſunne, the moone, and the ſtarres, &
neglected the buſines that lay before

theyr

their fete. He taunted the orators because they studied to speake that was iust, & folowed not thesame in theyr lyuinge. He dispraysed the people, whiche while they sacrificed, & gaue thãkes for their health, would make great bankets, whiche was againste their health. He woondred that seruauntes could stande and see menne eate, and snatched not awaye theyr meate. Being mocked because he annointed his feete with odours, & not his head, he saide: the sauoure goeth from the head into the ayre, but from the fete vp to the nose. Beeing asked what time a mã should dine, he saide: a riche mã whan he will, and a poore man whan he maye. When one had geuen him a blowe vpon the eare, he said: I wist wel I had left somewhat vncouered. To yong laddes ỹ stode about hym, saying: we wyll beware

that

that thou byte vs not, he sayde: tushe feare not, for a doggs eateth not beetes. On a fooles house that had written: no euill shall entre here, he wrote: where than shal the maister of the house enter? When Alexander stoode betwene him and the sunne, & bad him aske what he would of him, he saide: I praye thee let the Sunne shine vpon me. When he saw a writing set vpon a riotous mans house, signifying that the house was to bee solde, he said to the house: I thought so much that thou wouldest surfyt so long, tyll at laste thou wouldest spue out thy master. When a man y was very superstitious saide: I can cut of thy head at one stroke: yea (quod he) but if I stande on thy left side, I can make thee treble. Being asked what beast byteth sorest, he sayde: of wylde beastes, a backebiter: and of tame, a

flatterer

flatterer. Being aſked why gold loo-
ked ſo wan: becauſe (quod he) it hath
many lying in waite for it. As he be-
helde a tree wheron many wome wer
hanged, he ſaide: would god euerye
tree bare ſuch fruit. When he entred
into a very ſmall towne called Min-
da, which had mightie great gates,
he cryed to the Citezens: Howe ſits
ſhut your gates, that the town runne
not out. Whē he ſaw one which had
bee a weake wreaſtler become a phy-
ſicion: what (quod he) entendeſt thou
now to ouercome them which hereto-
fore haue ouercome the? Whā he be-
held a whores chi!d caſting ſtones a-
mong a great cōpany: beware childe
(quod he) ȳ thou hitte not thy father.
Beholdīg archers ſhotting, whā one ȳ
could not ſkil ſhould ſhote, he rā to ȳ
marke, ſaying: here wil I be, for feare
leſt he hit me. To one ȳ aſked hym a

fooliſh

fooliſhe queſtion, he gaue none aunſwere: beeing aſked why he helde his peace, he ſaide: Silence is the aunſwer of foliſh queſtions. Innumerable ſuch prette aunſwers & tauntes he vſed, whiche whoſo liſteth to heare, ſhal find in ỹ Apothegmes of Eraſm⁹, which is no leſſe finely handeled in ỹ Engliſh, than in ỹ latine, beſyde ỹ it is alſo more plaine and perfecte. This Diogenes lyued .90. yeres, and died being bit of a dogge ſome write: other ſaye that he ſtifled himſelf, with longe holdynge of his breath. After whoſe death there was greate ſtryfe amonge his ſcholers, who ſhoulde haue his body to bury: neuertheleſſe the ſtrife was appeaſed by ỹ elders, and thei buried hym by the gate that leadeth to Iſthmus, and made him a faire toumbe, & ſet a piller w̄ a dogge thereupon, and ſet thereto a goodlye

Epi-

Epitaphie. Hys good preceptes and prouerbes, ſhall folowe in theyr places.

Of Antiſthenes. Cap. xxvi.

ANtiſthenes the ſonne of Antiſthenes, was borne at Athens: And was diſciple to Gorgias the oratoure, of whome he learned to pleade: and from hym he wēt to Socrates, of whom he learned wiſdome, and morall Philoſophie. To a yong man that would be his ſcholer, which aſked what he neded to his learning, he aunſwered: a newe booke, and a newe witte. Whan it was tolde hym that Plato ſpake euil of him, he ſaid: It is kyngly to bee euill ſpoken of, whan a man doeth well. He woulde ſay ỹ it were better for a man in hys neceſſitie, to fall among rauens, than

amonge flatterers: for rauens will eate none but dead folke, but flatterers will eate menne being alyue. He would ſay that cities muſt nedes decaye, where good men were not knowen from the bad. Being prayſed of euil men, he ſayd: I feare me that I haue done ſome euil. He would ſay ỹ it was a great ouerſight, ſithens they purged theyr wheate from darnell, and their warres of cowardly ſoldiers, ỹ they purged not their common weale from enuious people. Beeing aſked of a man what was beſt to learne, he ſayd: to vnlearne the euil ỹ thou haſt learned. He alwayes tooke Plato for proud, diſdainous, & high mynded: in ſomuche that whan he met him at a triumph, where as there were manye goodly and corragious neighing horſes, he ſayde: O Plato thou wouldeſt haue made a goodly horſe.

house. He wrote many goodly bokes, & spake manye proper & piththy sentences, which shalbe spoken of hereafter. He died of a disease whan he was very olde. It is said ỹ whan he was sicke, Diogenes came to visite hym, hauyng a blade by his syde: & whan he said, who shal rid me from my disease: Diogenes shewyng hym hys sweord, sayd: this same shal: to which Antisthenes said: I spake of my griefe & not of mi life. There wer mo of this name, but he lieth buried at Athens.

Of Isocrates. Cap. xxvii.

ISocrates was a Grecian borne, and came of a good kynred, and was in hys youth well broughte vp in all kyndes of good maners: & whan he came to age and discretiō, he was an hearer of Gorgias the oratour, whose disciple he continued, vntyll

ſuche tyme as he was well learned, both in naturall & alſo in moral philoſophie. As ſome ſaye he was in the time of Aſſuerus the king, & was of ſuche fame for hys learning, namely for morall philoſophie, that he ſemed to many rather a God than a man. He liued vertuouſly, with ſuch faithfulnes in frendſhyp, and continence of hys bodye, and with ſuch pithithines in hys counſel, as very fewe hath been lyke him ſence. He wrote manye goodly bokes in his youth, which he folowed in hys age: of whiche hys good counſayles to Demonicum, teſtifie his wit and his learning in morall philoſophie, beſyde other which he wrote of naturall philoſophie. He liued longe tyme, for (as Valerius Maximus ſaith) whan he was. 94. yeres olde, he ſet furth an excellente booke, full of the ſpirite. In all hys

wooꝛkes he pꝛayſed vertue as head fountain of al maner riches, & exhoꝛted al men therunto. To one that axed him if he would be a kyng: he anſwered, ꝑ he woulde not. And beeing aſked wherfoꝛe: he ſayd: If I iudge rightfully, I cannot eſchewe the hatred of manye men: and agayne if I iudge wꝛongfully, I cannot eſchew ꝑ payn of eternall damnacion: wherfoꝛe I had rather lyue pooꝛely aſſured of ꝑ bliſſe of heauē, than in doubt therof, poſſeſſyng al wꝛoldly riches. Being aſked how a man might kepe himſelfe from anger: he aunſwered: In remembꝛing that God loketh alwayes vpon him. In his time mē delited much in blacke heere, wherfoꝛe one of his neighbours dyed his head blacke: & whan one aſked hym why his neybour did ſo: he featly tauting his neibours fooliſhnes, aunſwered:

becauſe no man ſhould axe counſayl noꝛ learne anye wiſedome of hym. What would he ſay now trowe we, if he ſawe theſe wiues, that not onely coloure theyꝛ heere, but alſo paynte theyꝛ faces? He bſed oftentymes in hys pꝛayers, to deſyꝛe God to kepe and ſaue hym from the daunger of his frendes, rather then from his enemies: and beeing demaunded of one that heard hym, why he pꝛayed ſo, he ſayed: as foꝛ myne enemie I can beware of, foꝛ why I truſt hym not: ſo can I not of my frende, beecauſe I truſt him. Beeing alked what a man ought not to do, although it wer iuſt and true, he aunſwered: to pꝛaiſe him ſelf. He lued, cii. yeares, and dyed foꝛ very age, & was buried honoꝛablye. The reſt of hys ſayinges, ſhalbe ſpoken of herafter.

Of

Of Plutarche. Cap. xxviii.

Lutarche ye Philoſopher, was a man of a wonderful witte, well broughte vp in hys youth, well inſtructed in maners, and well furnyſhed in all kindes of learning: whiche growing vp as wel in vertue & learning, as in body and yeares, was choſen, & that worthely, to be ye inſtructer of ye Emperour Traiane, whom he ſo well inſtructed, that hys glory thereby was greatlye augmented, as it is ſayde in Policrato, the fifth booke. He was faithful in his ſayinges, and eloquēt in hys woordes, and verye diligente and ware in hys maners, of a chaſte life and good conuerſacion. He gaue his minde muche to inſtruct & teache other, and wrote manye bookes: of whiche one intytled, the educacyon

of youth, whiche we haue in the Englishe tong, (drawen therinto by the excellent & famous knight syr Thomas Eliote, whole good zeale & loue both to further good learnyng, & to profit his countrey, appereth as well thereby, as by other many woorkes, which he hath pained hīself, to bring into our language) sheweth well his good affeccion ỹ he had to the cōmon weale. He wrote another boke, called the institucion of Traiane: In which he setteth out the office of a Prince, & what he ought to be, so excellently, as no man can amend it. He wrote also another boke, entitled Archigrāmatum, wherin he teacheth rulers & officers how to gouerne thēselues, with diuers other thinges: among whiche the lettre ỹ he wrote to Traiane what tyme he was created Emperoure, is worthie to be remembred, in the ende

wherof

whereof he ſaieth thus. Thou ſhalte rule all thynges euen as thou woul-deſt, if thou goe not from thy ſelfe: & if thou diſpoſe all thy worꝛkes to ver-tue, al thinges ſhal pꝛoſper with the. And as touching ỹ gouernaunce of thy cõmõ weale, I haue taugh thee therin alreadȳ, which if thou folowe, thou ſhalt folow me thy maſter Plu-tarche, as an exaũple of good liuing: but if ỹ do otherwiſe, than ſhall this my lettre be my witnes, ỹ I gaue the neither counſell, neither any example therunto. Whã he was aged, he died, & was buried honoꝛably, his goodly pꝛouerbes, adages, parables, & lem-blables ſhall folowe in their places.

Of Seneca. Cap. xxix.

SEneca the Philoſopher, an excellente well learned mã, was boꝛne in Coꝛdu-ba, & therof called Coꝛdu-

bencis. He was disciple to Stratus the Stoike, & was Lucane the Poetes countreymanne. He floryshed at Rome, in the tyme of the Emperour and Tyraunt Nero, whom he taught in his youthe in learnynge and maners, whiche afterwardes was cause of his death. In the time of this Seneca, Petre & Paule came to Rome and preached there. And whan many of Nero the Emperours house gathered together to heare Paule, Seneca amonge the reste, was so familiar with hym, and delyghted so much to heare the diuine science and wisedome whiche he saw in hym, that it grieued hym to bee seperate at any tyme from his communicacion: in so much that whan he mighte not talke with him mouthe to mouthe, he vsed communicatiō by letters oft sent betwene thē. He read also ꝑ wrytynges

and

and doctrines of Paule, before the Emperour Nero, and gotte hym the loue and fauour of euery bodye. Insomuch ỹ the Senate wõdered much at Paule. This Seneca was a man of a very chast lyfe, and so good, that Saincte Jherom numbreth hym in his bederow of Sainctes, prouoked thereto by his Epistles, whiche are entitled, Seneca to Paul, and Paul to Seneca. After he lyued into a meane age, he was slayne of Nero the tyraunte, two yeres before Petre and Paule suffered theyr glorious martyrdome. For Nero on a daye beeholdynge hym, and callynge to minde how he whan he was his master, dyd beate hym, he conceiued hatred agaynste hym, and beeyng desirous to reuenge hymselfe, and to putte hym to deathe, gaue hym lycence to chose what kinde of death he would

would: wherfore Seneca, ſeing that hys tyranny could not be appeaſed, and ſuppoſing that to dye in a bayne was the eaſyeſt kynde of death, deſyred to bee lette bloude in the baynes of his armes, and ſo dyed: whiche death as ſum thinke was foreſhewed in hys name, Seneca: that is to ſaie, *Se necans* whiche ſignifieth in Engliſh, a kyller of himſelfe. He wrote in hys lyfe tyme many goodlye bookes, out of whiche ſhal bee piked ſome of the moſte pithyhe ſentences, bothe of preceptes and counſayles, and alſo of Prouerbes, Adages, Parables & Semblables, whiche in theyr places hereafter ſhall folowe. And becauſe the liues of theſe before witten are ſuffyciente for oure purpoſe, and beecauſe wee bee deſyrous to bee as ſhorte as wee mighte bee, here wyll we fynyſhe the fyrſte booke: deſyryng

all

all men that the ſame ſhall reade, to folowe the good vertues that therin are contained.

¶ The ende of the firſt Boke.

In this fyrſt booke of Phyloſophers lines
Wherin their aunſwers are partly contayned,
A mā may learne as chaunce therto him drines
To ſhape an aunſwer. Or if he be conſtrayned
To wrathe or anger, or other paſſions lyke,
Here ſhall he ſee how lyke luſtes wer refrained
Of Hethen men, who thought it ſhame to ſtrike
When good occaſion oftimes thē therto pained.

¶ The seconde booke intitled, of preceptes and counsayles.

¶ Of the profit of morall Philosophye. Cap. i.

¶ It is not vnknowen to any, which haue any knowlage at al, how profitable, necessari, & nedefull it is for me, to haue þ knowledge of morall philosophy: (in which whoso is ignoraunt, is worse than a brute beast) & therfore it mought here haue well been omitted. Yet neuertheless, to satisfye the desyres of some, and to stoppe the mouthes of other some, whiche paraduenture would bee glad (accordyng to the prouerbe,) to seke a knot in a rishe: and agayne to helpe and encourage other, whom eyther ignoraunce or negligence holdeth backe: it semeth necessary, though not all, yet at the least to

leaſt to ſhewe ſome of the innumerable cō-
modities, that therunto be ioyned. Wherin
omitting the diſcommodities, whiche for
lacke therof dayly augmente and growe, as
malice, hatred, enuy, pride, lacke of loue, de-
ceites, robberies, theftes murthers, bludy
battayles, ſedicions, decaye of cities, decay
of common weales, ſpoylyng of realmes, &
vtter deſolacion of people and kingdomes,
what can be a greater commoditie than for
euery man peaceably, to poſſeſſe his owne?
which peaceable agrement lyke it can none
other wayes bee got, nor when it is got be
preſerued, but by loue, whiche onely ſpryn-
geth of agremente in maners, and moral
vertues, what thyng ought menne more to
embrace? Agayne yf we conſider the dygy-
nitye of our ſoules, whiche God hath crea-
ted to his owne likeneſſe, and the rewardes
therto due, for the maners whiche it hathe
vſed in this lyfe, what worldely thyng ſhal
be able to be compared therewith? Agayne
yf wee conſidre howe needefull it is, as the
onely helpe that god hath geuen vs to ſup-
ply that which nature hath left vnperfect,
than ſhall we knowe what a Juel it is. For
where as Nature bryngeth foorth all other
creatures able to helpe themſelues, clo-
thyng them and geuing them fode without

takyng

taking any pain or labour therfore: only man is borne naked, & destitute of power to helpe himself, yea (as saieth Plinie) not one borne to hys own vse, neither is any man able to liue himself alone. For if he had all the wull in the world, yet yf it wer not carded, spunne, dressed, & brought into clothe, it would not defende hym from the colde. Again, yf he had al the graine, that springeth on the earth, yet if it wer vngrounde, & vnbaked, it would bee vnmete meate: whiche sythe there be diuers mens offices, one man alone can not doe them all. And sith therefore it is so, that no manne can liue alone, but muste of necessitie both helpe and be holpen of other: what can bee better than good maners, that make euery man glad and willyng to dooe one for another? that ioyneth vs together in loue and frendelhip, and helpeth vs in all kynde of necessities? Surelye nothing. Wherefore whoso willeth to be ryche, let hym learne maners, which teache how to get and to retaine frendes, which are the betaye riches. Whoso desyreth honor, let hym studye vertuous maners, which is the only thyng in man worthy to be honored. Fynally, whatsoeuer any manne would attayne, let hym learne morall wysedome, wythout whych nothing that is good maye be obteyned. Whyche, that it myghte the more easlilier be learned (accordyng to our promyse in the fyrste booke) we purpose in this folowing, to set forthe the preceptes & counsailes of thole Philosophers, whose lyues we shewed in our former booke: Instantly desiring al men not onely to reade, but also to folowe the same. And although Saynte Paule haue bid beware

that no mā deceiue vs with philosophy, he ment not moral, as many learned clarkes wrytyng vpon the same, plainly do testyfye. Who counsaile al men to folow it, namely so muche as agreeth with the commaundemētes of god. Repugnante to the which ye shal find litle in this boke: & because ye may the better vnderstande what these Phylosophers haue thought of god, here shalbe set together such sentences as they haue spoken of hym and of his power: & after of the soule, and so foorth, accordyng to our promyse in the fyrste boke: from the readyng wherof, sith the commodities are innumerable, I wil kepe you no lōger.

¶ Of god, of his power, and of hys woorkes. Cap. ii.

Herme. That is god which lacketh begynnyng and endyng: whiche God beeynge made of none, hath by his owne power created all thynges.

God knoweth & seeth bothe the dedes & also ẏ thoughtes of al men, from whose knowlage nothyng may be hyd.

Socra God estemeth greatly vertuous people, though in this world they be litle set by.

God the authour of goodnesse, hath created al good thinges.

Plato. God is carefull for all, as well small as great.

The moste glorious and mightye beginner is god, which in the beginning created the worlde.

God is the principal & chief good, aboue al nature, whom al creatures honoure and looke for.

Aristo. It should seme that god careth not for wicked people.

No

No man may escape the iust iudgement of god.

God wyl reward euery man according to hys workes. Hermes.

No man can be iust without the feare of God. Socrates

The remembraunce of god, kepeth me from euil.

If thou wilt know god, endeuore thy self to know no wicked people. Hermes.

Reioyce and thanke god as wel in aduersitye as in prosperitye.

It is a right honourable and blessed thyng to serue god, and sanctifye his sanctes. Pythag.

The worship of god consisteth not in woordes, but in workes.

Worship god with a cleane hearte, praye vnto him, and he wyll auaunce you.

When ye wyll fast, purge your soules frō filth, and abstaine from sin: for god is better pleased therewith, than with abstayning from meates. Hermes.

He y is not contented with the smal giftes that god geueth hi m, is vnworthy to haue any better.

Though god exalt thee in this worlde, bee not proud, nor despyse any man therefore, nor thinke not thy self better thā an other: but remēbre how that god by creacion, hath made all menne lyke.

God hath not in this worlde a more conuenable and mete dwellyng place, than in a cleane and pure soule. Plato.

It is better to bee a poore man beleuing in god, than to be riche puttyng doubtes in hym.

God loueth them that be disobedient to their bodily lustes. Hermes.

Prayer is the chiefest thyng that man maye present god with all.

If thou wouldest obtaine anye thyng of God, Socrates

frame thy worckes accordyng to his wyll.

Sweare not by god for any lucre, although thy cauſe be iuſt.

Xenoph. Pray to god at the beginning of thy worckes, that thou mayſt bring them to good concluſiō.

We not to carefull for worldly riches: for god hath prouided for eche man ſufficient.

Pitha. Enforce thy ſelfe to knowe God, and to feare hym.

Deſpyſe nothynge of God, ſaue what is profytable, for he wil graunt nothing vniuſtli aſked.

God hateth the prayers and ſacrifices of wicked people.

Socrat A good manne is the ſymylytude of God.

It is the dutye of a wyſeman to bee careful in ſuche thynges as pertayne vnto god.

Put your truſt in God, and he wyl aduaunce you.

For as muche as all men, although they be great ſynners, receyue daylye greate benefytes of God: Therefore are we all bounde to thanke him for his grace, and to aſke hym forgeueneſſe for our ſynnes and treſpaſſes.

Socra The feare of God is the begynnyng of wyſedome.

By the feare of god we attayne help of the holy ghoſte, whiche ſhall open to vs the gates of ſaluacion, wherinto oure ſoules ſhal entre with them that haue deſerued euerlaſtyng lyfe.

Herme. He that feareth God as he ought, ſhal neuer fal into the pathes that leade menne vnto euyll.

Pitha. The tyme and ryches are beſt beſtowed, that are employed about the ſeruice of God.

It is wyſedome to loue God, for he ỹ loueth

God,

God, doth that whiche god loueth: which whoso doth, shalbe sure to be beloued of god.

Science is had by diligence, but discrecio and wisedome commeth from god. Aristo.

Committe all thy causes to God without any excepcion.

He is wise that disposeth his tongue to speake of God: and he that knoweth hym not, is moste foole of al. Plato.

Speake euer of god, & he will alwaies putte good wordes in thy mouth. Socrat.

He that loueth god best, dreadeth him most.

Put thy trust in god, and praye vnto him, and he will kepe thee from a wicked wife, for whiche there is none other remedye.

If it chaunce thee to come in a place where menne talke of god, abide thou there: for if thou be a foole, thou shalt become wise: and if thou be wyse, thy wysedom shall encrease.

Feare the vengeaunce of God as muche as thou mayest, and that shall kepe thee from syn: and when thou thynkest of his mercy, remember also his righteousnes. Pithag.

Lette thy wordes and thoughtes be euermore of God: for to speake and thynke of God, surmounteth so muche all other wordes and thoughtes, as God hymselfe surmounteth al other creatures. Thales.

To remember that God seeth, and beholdeth vs alwayes, is a good preseruatyue to kepe vs from all kind of sinne. Seneca.

God is a substaunce for euer durable,
Eterne, omnipotente, mercyfull and iust;
Which gydeth all thynges in ordre conuenable,
A god in whom eche man ought for to trust,
who for praier geues grace, to mortify eche lust:
In whose feare and loue, all ẏ shall here endure,
Shal after this life, of better life be sure.

¶ Of the soule, and gouernaunce thereof. Cap. iii.

Herm.
The moste excellent thyng that god hath created in yearth, is a manne: And the rychest thynge to hym, is his soule, and reaso, by which he kepeth iustice, and escheweth sinne.

The soule is an incorruptyble substaunce, apte to receyue either paine or pleasure, bothe here & els where.

Pitha. Whan a reasonable soule forsaketh his diuine nature, and becommeth beaste lyke, it dyeth: For although the substance of the soule be incorruptible, yet lackynge the vse of reason, it is reputed dead: for it loseth the intellectiue lyfe.

Plato. By the iustice of God the soule muste nedes be immortal, and therfore no man ought to neglect it: For though the body dye, yet the soule dyeth not.

Socra. The soules of the good shall liue into a better lyfe, but the euyll soules into a worse.

Plato. If death wer the dissoluyng both of bodye and soule, then happye wer the wicked, whiche ryd of theyr body, should also bec. ryd of theyr soule and wickednes: But forsomuch that it is euidente ẏ the soule is immortal, there is left no coumforte

for

for the wicked to trust in.

The soule when it dyeth, carryeth nothynge wyth it but her vertue, and learnynge, and hath of it selfe none other helpe: wherefore all such as for the multitude of theyr sinnes and myscheues are hopeles, and suche as haue committed sacrilege, slaughters, with other suche lyke wyckednesse, the iustyce of God and theyr owne desertes damneth them vnto euerlastyng death, from whiche they shall neuer bee deliuered: but suche as haue lyued more godly than other, beeyng by death deliuered from the pryson of the body, shal ascende vp into a purer lyfe, and dwell in heauen euerlastynglye.

The immortalitye of the soule excludeth all hope from the wicked, and establisheth the good in theyr goodnes.

The soule that followeth vertue shall see God. Socrs.

As the begynnyng of our creacion commeth of god, so is it mete that after death our soule returne to hym agayn. Aristot.

The soule despyseth al worldly busines, which being occupied about heauenlye matters, reioyseth to be deliuered from these yearthly bondes. Boeth.

The delites of the soule are, to knowe her maker, to consider the workes of heauen, & to know her own estate, and beyng. Aristot.

A cleane soule deliteth not in vncleane thiges. Solon

The soule knoweth all thynges, wherefore he that knoweth hys soule, knoweth all thynges: and he that knoweth not hys soule, knoweth nothyng.

Lyttle teachyng fulfylleth the good soule, but to the euyll muche teaching auayleth not.

Plato. Wyne vnmeasurably taken, is an enemye to the soule.

He that fixeth his mynde wholye vpon the worlde, loseth hys soule: but he that thinketh vpon his soule, hateth the worlde.

The well disposed soule, loueth to do well, but the euil desyreth to dooe harme.

Hene. The good soule, graffeth goodnesse, whereof saluacion is the fruite: but the euil planteth vices, the fruite wherof is damnacion.

The good soule is knowen, in that it gladlye receiueth truth: and the euyll by the vaine that it hath in lies.

The soules of the good bee sorowfull for the workes of the wicked.

Pitha. A good soule hath neither to great ioye nor to great sorowe: for it reioyseth in goodnes, and it sorroweth in wickednes: by the meanes wherof whan it beholdeth all thynges, and seeth the good and badde so myngled togethee, it cannot neyther reioyce greatelye, nor bee grieued with ouermuche sorowe.

Plato. The soule is lost that deliteth in couetousnes.

Whoso desyreth the lyfe of his soule, ought to mortifie it with the bodye, and geue it trouble in this worlde.

Aristot. The vanities of the world are an hynderaunce to the soule.

It is better for ỹ soules sake to suffer deathe, than to lose the soule for the loue of thys lyfe.

Herme. While the soule is in cõpany with good people, it is in ioye: but whan it is among the euill, it is in sorow and heauinesse.

He is in great daũger ỹ loueth not to his soule:

Sickenes

Sickenesse is the prison of the bodye, and sorowe the pryson of the soule.

A wyse man oughte to looke as carefully to his soule, as to hys bodye. Socra.

It is better to haue a soule garnished with vertue, and knoweledge, than a bodye decked wyth gorgeous apparell. Sene.

Wysedome, vertue, and vnderstandyng, are the garnyshynges of the soule.

Ordre thy selfe so, ẏ thy soule may alwayes be in good estate, whatsoeuer become of thy body. Dispose thy soule to al good & necessary thiges. Pytha.

Euill menne by theyr bodely strengthe resiste theyr mysfortunes, but good men by vertue of the soule, suffer them paciently: which pacience commeth not by myght of arme, by strengthe of hande, nor by force of bodye: but by grace of the soule, by whyche we resyste couetyse and other worldly pleasures, hopyng to be rewarded therfore wyth eternall blysse. Plato.

Blessed is the soule that is not infected wyth the fylthynesse of thys worlde. Aristot.

Woe be to the synfull soule ẏ hath not power to returne to her own place, whose filthy workes of bodely pleasure, do hinder her frō the blysful state, & kepeth her downe frō the presēce of god. Plato.

¶ The summe of all.

Of all the good creatures of gods creating,
Moste pure and precious, is the soule of man:
A perfect substaunce at no tyme abating,
Whiche with the body, the passions suffer can:
In vertue ioyous, in vyce both woe and wanne,
Whiche after death shall receyue the rewarde,
Of workes, which ẏ life time, it most did regard.

¶ Of

¶ Of the world, the loue, and pleasures thereof. Cap. iiii.

Aristo. The worlde was created by the dyuyne purueyaunce of God.

Plato The goodnesse of GOD was cause of the worldes creacion.

Herm. God created this world a place of pleasure, and rewarder wherefore such as in it suffer aduersitye, shal in an other be recompenced with pleasure.

Hene. This world is a waye full of bydde thystles, wherefore euery manne ought to beware how he walketh, for pryckyng of hymselfe.

Pitha. He is not wyse which knowyng that he must departe from thys worlde, busyeth hymself therein to make great buildynges.

This world is like a brennyng fyer, whereof a litle is good to warme a manne, but yf he take to muche, it wyll brenne hym al together.

Socrat He that loueth the worlde, hath great trauel, but he that hateth it, hath rest.

He that loueth the worlde shal not fayle of one of these inconuenyences, or bothe: that is either to dysplease God, or els to be enuyed of myghtier men than hymselfe.

This worlde is but a passage into the other, wherefore he ẏ prepareth him thynges necessary for that passage, is sure from al peryls.

Herm. This world is the delyte of an houre and sorow of many dayes: but the other world is great rest, and long ioye.

He that seketh the pleasures of this world, foloweth a shadowe: which whan he thynketh he is surest of, vanisheth and is nothing.

Man hath neuer perfect rest and ioy in this world, nor possesseth alwayes his owne winning. Sene.
The loue of this world stoppeth mans eares frō hearyng wysedome, and blindeth his eyes from seyng through it: also it causeth a man to be enuyed, and kepeth hym from doyng any good. Socra.

This worlde geueth to them that abyde, an exaumple by them that departe.

He that trusteth to this worlde is deceyued: and he that is suspicious, is in great sorowe.

He that delyteth in this worlde muste nedes fall into one of these two griefes, eyther to lacke that whiche he coueteth, or to lose that whiche he hath wonne with great payne. Aristot.

He that loueth this worlde, is lyke vnto one ye entereth into the sea: for yf he escape the peryls, men wyll saye he is fortunate: but yf he peryshe, they wyll say he is wylfully deceyued. Pitha.

Trust not the worlde, for it payeth euer that it promiseth. Sene.

He that yeldeth hymself to the worlde, ought to dispose himself to three thinges, which he cānot auoyde. Fyrst to poueriye, for he shall neuer attayne to the ryches that he desyreth: Secondly to suffer great payne and trouble: Thyrdelyt to busynes without expedicion.

The summe of all.

The world is a region dyuers and variable,
Of god created in the beginning,
To cōtaine his creatures of kynd innumerable,
Wherin eche one should lyue by his winnyng,
Whose many plesures are cause of great sinning:
Wherfore al that gladly as vaine do them hate,
Shall after this world, haue parmanent estate.

Of Death, not to be feared. Cap. v.

Her. Death is the dissolucion of the body.

Socra. Death is not to be feared of the that be good.

Plato. Death is a thyng that cannot be eschued, wherfore it ought the lesse to be feared.

None neede to feare death, saue those whyche haue committed so much iniquity, as after death deserueth dannacion.

Pitha. Death ought rather to be desyred, than despised: for it chaungeth vs from thys worlde of vncleanes and shame, to the pure world of worshyp: from thys transytorye lyfe, to lyfe euerlastynge: from the world of folly and vanities, to ỹ worlde of wysedome, reason, and truthe: and from thys worlde of trauaile and payne, to the world of rest and consolacion.

Aristo. Death is like to him ỹ loketh to haue ioy after it.

Socrat A worshyppful death is better than a miserable lyfe.

Solon He that lyueth well, shall dye well.

Death is the rest of couetous people.

Plato Death of the euyl, is the surety of the good.

He whych feareth to haue paynes after death, oughte in hys lyfe tyme to auoyde the perill,

Isocrat whiche is his owne wyckednes.

Prayse no man before death, for death is the discouerer of all his workes.

Lyfe iudgeth vndirectly of death.

Sene. Deathe is the finisher of all tribulacion and sorowe.

Herme. Despise bodyly death, and it shal be life to thy soule: folowe truth and thou shalt be saued.

None

None feare to dye, saue suche as lacke wit and reason.

For vnrighteousnes and other mischeuous dedes, the soule after death is sore punished. Plato.

Death is none other thing but the departyng of the soule from the bodye. Tullius.

A wyse man ought rather to reioyce, than to be sory for his death.

Death despiseth al riches and glorye, & rolleth bothe riche and poore folke together. Boetl.

It is not death, but the remembraunce therof, that maketh vs feareful. Seneca.

Death is swete to them that lyue in sorowe.

Wisedome maketh men to despyse death, and ought therefore of al men to be embraced, as the best remedy against the feare of death.

The summe of all.

Death the dissoluer of eche mortall body,
Driueth all agayne to their fyrst matter, dust:
Which whyle we lyue, should put vs in memory
Fro whence we came, & hence, to what we muste.
Fearefull to the euyll, but ioyfull to the iust,
Who after this lyfe, through death transitorye,
For deathles lyfe ioyned with loye, doe trust.
Whose lyfe by death, is led to greater glorye.

¶ Of Frendeshyp and frendes.

Cap. vi

Frendeshyp is to be preferred before all worldlye thynges, because there is nothyng more agreable by nature, nor y helpeth man more, either in prosperitie, or in aduersitie. Tull.

Frendeshyp is nothyng els but y agrement of diuine & worldly thinges, with good wil and

wil and charitie: and is the chiefest vertue (wise-dō only excepted) that god hath geue vnto men.

Pitha. True & perfect frendshipp is, to make one herte and mynde, of many hearttes and bodyes.

Plato. Frendshipp ought to be engēdred of equalities: for where equalitie is not, frendeshipp maye not long continue.

Frēdshipp is a great furtheraūce to a mans felicitie, and without it no welth may bee perfecte.

Cicero. He that would endeuour to take away frendeshipp from the felowshipp of mannes life, shoulde seme to take away the sunne from the worlde.

Aristo. The agreement of euyl men in myschief, is not frendeshipp: for frendshipp is so pure of it self, that it wil not be vsed in euil.

Socra. Lykenes of maners engendre frendshipp.

Plato. Good wyl is the beginner of frendshipp, which by vse causeth frendeshipp to folowe.

Isocrat Distaunce of place seuereth not, neyther hyndereth frēdshipp, but it may let ỹ operaciō therof.

Frendshipp is better than riches.

Xenoph. There is neyther frendshipp nor trustye in thē, among whom nothyng is common.

There is no man that would choose to lyue without frendes, although he had plentye of all other riches.

Socra. Euery mā is by nature frendly to euery bodye.

Aristot. It is the propertie of frendes to liue and loue together.

They are no trustye frendes that beecome frendes for profit, or for pleasure.

The frendshipp that is betwene good & honeste men, cannot be broke, nor altered.

Plato. Frendshipp is the louer of loue.

Suche

Suche as become frendes for ryches, profyte, or pleasures sake, as soone as these fayle, ceasse to be frendely.

A man ought to be the same to his frend, that he would be to hymselfe: for a frende is hymselfe in an other person. Isocra.

There cannot be frendshyp betwene a seruaūt and his maister, in asmuche as their estates bee vnequal: but forasmuche as thei be both menne, ther may: because ỹ in māhod thei be both equal. Plato.

An euil man is neither his own frende, nor yet any other mannes. Herme.

Frendes in aduersitie are a refuge, & in prosperity a pleasure and delite, to communicate our pleasures withall. Aristot.

Among frendes all thynges be common. Herme.

Yf thou desyre to be thought a frende, do thou the workes that belong to a frende.

A true frend is more to be esteemed thā kinsfolks. Cicero.

He is a very frende, that lightly forgetteth hys frendes offence.

One speciall frende, is better than many common frendes.

He is a good frende that doth his frend good, and a mightye frende that defendeth hys frende from harme. Seneca.

There is no greater riches, than the agrement of good mennes myndes.

If thy frend myswyder hymselfe towardes thee, breake not of frendshyp therefore immediatelye, but rather assay by al meanes to reforme hym: so shalt thou not onely retayne thyne old frend, but shalt also double hys frendeshyp. Pithag.

If

If thou desyre that thy frendes loue maye alwaies continue, be courteous & gentle towardes him, bothe in speache & also in maners: forbeare hym in his anger, reproue him gently in hys errour, and comforte him in his aduersitie.

Isocrat Be as myndeful of thine absente frendes, as of them that be present.

Doe good to thy frendes, that they maye be the frendlier: and to thine enemies, that they may be thy frendes.

Bee not rashe in taking of a frende, and when thou hast taken him, cast him not of agayne.

Trillo. Admit none thy frende, except thou know firste, howe he hath behaued hymselfe with his other frendes before. For loke how he hath serued thē, and so wyll he serue thee.

Pertian Be slowe to fal in frendshyp, but when thou art in, continue.

Proue not thy frende with dammage, nor vse thou him vnproued: This mayst thou do, if whā thou hast no nede, thou fayne thy selfe to be nedy: in whiche if he help thee, thou art neuer y worse: but yf he refuse, then knowest thou by tayneng, howe for to truste hym.

Plato. Get frendshyp of them that folow truth.

Proue thy frende with aduersitie, and with fellowshyp in daunger.

Bene. So vse thy frende, as yf he afterwarde shoulde be thyne enemye.

Scorneful men are daungerous frendes.

Her. Whoso loueth good maners, persteuereth in frēdshippe.

Socra The iniurye of a frende is more grieuous, thā the iniurie of an enemye.

Better

Better is an open enemy than a frendly foe. Boet.

It is a swete pleasure for a man to helpe and be holpen of hys frendes. Hene.

Frendship is the chiefest good thing in a city. Arillo.

Kyngdomes are preserued and mayntayned by frendes and frendshyp.

Consulte and determine all thynges with thy frende, but wyth thy selfe fyrste. Hene.

He dooeth amysse that seketh a frende in the market, & alloweth him at a bāket or at a feast.

It is more pleasaunt to make a frende, than to haue a frende.

There be many that lacke no frendes, and yet lacke frendshyp.

A wyse man although he be content and satisfyed with hymselfe, yet will he haue frendes, because he will not bee destitute of so greate a vertue.

What can bee more pleasaunt than a man to haue a frende, with whome he may be bolde to talke any thing as boldly as with hymselfe.

Beare witnes rather against frendshyp, than agaynst trueth.

Care not what riches thou lose, for the winnyng of true frendes.

¶ The summe of all.

Frendship, which is the agrement of mindes
In trueth and loue, is the chiefest vertue
Of morall vertues, ỹ in the worlde man findes.
Wherfore in the world to liue whoso mindes,
Ought frendship to geat, and got to ensue,
By loue (not by lucre, ỹ true frendship blindes)
Knit with an heart, where rancour neuer grue:
Which knot of estates equalitie so bindes,

That to diſſolue in vayn may fortune ſue,
Though malice helpe, which .ii. al glory grides
So ſtrong is frendſhip, as no ſtormy windes,
Haue might to moue, nor feare force to ſubdue
Where al theſe pointes be ſetled in their kides.

Of counſayle and counſaylours.

Cap. vii.

Ariſto. Plato. Ounſayle is an holy thyng. There cannot be in man a more diuine thyng, than to aſke counſayle, how for to order hymſelf.

Socra. Ilocra. Counſayl is the key of certenty. Be ſecret in counſayl, & take hede what ye ſpeake before your enemies.

He that geueth good counſayle to an other, begynneth to profyt hymſelfe.

Wrath and haſtines, are very euill counſaylours.

If thou wouldeſt know a mans counſayle in any matter, and wouldſt not hym to know thine intent, talke as if thy matter wer another mās, ſo ſhalt thou know hys iudgement therein, and he neuer the wyſer of that thou intendeſt.

Sene. When thou wilt take counſayle in any matter, marke well thy counſaylours, how they order theyr owne buſines: for if they be euil counſaylours toward themſelues, they will be worſe towardes other men.

Take no counſayl of him that hath hys heart al ſet vpon the world: for his aduyſe ſhalbe after hys pleaſaunce.

Xenop. Good counſel is the end and begynnyng of euery worke.

He is diſcrete that kepeth hys owne counſell.

and

and he is vnwyse that dyscouereth it.

Make not an angry man, nor a dronkarde, of thy counsell, nor anye that is in subiecc̃yon to a woman: for it is not possyble that they shoulde kepe close thy secretes. Socra.

He that kepeth secret that whiche he is required, dooeth well: but he that kepeth secrete that which is not requyred, is to be trusted. Aristo.

If thou thy selfe canst not kepe thyne owne counsel, much lesse wil other to whom thou shewest it.

A wise man ought to take counsel, for feare of myrryng hys will with hys witte. Socra.

Wrath and hastines, are very euyll counsayllours.

¶ The summe of all.

Counsell is a thyng so nedefull and holy,
That without it no woorke may prosper well:
Wherfore it behoues hym that hateth hys folye
Nought to begyn, without he take counsell.
Whiche whoso vseth, shall neuer hym repent,
Of tyme or trauayle that he therin hath spent.

¶ Of riches and pouertie.

Cap. viii.

Assyssaunce is better in rychesse, than aboundaunce. Plato.

He is not ryche, that enioyeth not hys owne goodes. Pytha

Vertue is greater richesse, than eyther syluer or golde. Aristo.

Labour for the ryches, that after death profit the soule. Herm.

Wisedome is the treasure of the wit, wherewith euerye man ought to enryche hym. Plato.

A couetous man cannot be ryche.

To delite in riches, is a daungerous vice.

Puertie with suertie, is better than richesse with feare.

Solō. Pourchase thy richesse truelye, and spende them liberally.

Abstinence from couetise, is great riches.

Plato. The thyng that maketh me oftnest to reioyce, is because I haue so litle regarded golde and siluer: for if I had gathered great treasures, I shoulde also haue gathered greate and heauye thoughtes, where wisdome daylye encreaseth in me both ioy and gladnes.

Bene. Joyous & glad pouertie, is an honeste thyng.

He is not to be thought poore, whome his litle that he hath suffiseth.

Not he that hath little, but he that desyreth much, is poore.

He is riche that contenteth hymselfe with hys pouertie.

A wyse man nedeth nothyng.

There is no fault in pouertie, but their mindes that so thinke it, are faultie.

He is mighty, whiche hauing riches is poore: but he is more mightye, whiche beeing poore is ryche.

None are in more suretie, than thei that lacke most riches.

Not to desire riches, are the greatest riches.

To know how to vse pouertie well, is a great blessednes.

He hathe moste that coueteth leaste.

No man is poore but he that thynketh hymselfe poore.

He that

He that is content and satisfied with him self, is borne with great riches.

Ryches for the moste parte are hurtfull to those that possesse them.

¶ The effect of all.

Sith the perfect riches is suffysaunce,
He is more riche content with pouertie,
Than he that hath of treasures aboundaunce,
Which no man may possesse wel with suretie.
Richest is he that can hymself satisfye
With fewest thinges, which be both safe & sure,
Where fortunes giftes be doubtful to endure.

¶ Of Silence, speche, and communicacion. Cap. ix.

Silence and speche, are both good vsed in due time: but otherwise vsed, are both naught. Socra.

Silence in a woman, is a greate and a goodly vertue.

By silence the discrecion of a man is knowē: and a foole keping silence, semeth to be wise. Pithag.

Much hurt hath growen of speche, but neuer none of silence.

The profite of silence, is lesse then the profite of speche: and the harme of speche is more than the harme of silence. Socra.

A foole is knowen by his speche, and a wyse man by silence. Pitha.

There is greate vertue in a mans eares. Diog.

He that blabbeth muche, declareth hym selfe to haue small knowledge.

He that will not kepe ſylence, is to be blamed: and he that ſpeaketh not tyll he be bydden, is to be prayſed.

It is better to heare, than to ſpeake.

Eyther talke of vertue thy ſelfe, or geue eare to them that will talke thereof.

Herm. Multiply ſylence, ſo ſhalt thou auoyde manye perils.

Silence is the aunſwer of fooliſh queſtions.

Of al good thynges, the greateſt quantitie is the beſt, ſaue of woordes.

Thales We ought to heare double as muche as we ſpeake, and therfore hath nature geuen vs two eares and but one tongue.

Socra. A man hath power ouer hys wordes tyll they be ſpoken, but after they bee vttered they haue power ouer hym.

A man ought to conſider before, what he will ſpeake: and to vtter nothyng that may repente hym afterwardes.

Pitta. He that ſpeaketh litle, harkeneth and learneth at ỹ ſpeche of other: but whan he ſpeaketh, other learne of hym.

Plato. Woordes without good effect, is lyke a great water that drowneth the people, and dooeth it ſelfe no profite.

The fylthe of worldly wiſedome is knowen by much ſpeache.

Bene. He knoweth not how to ſpeake, that knoweth not how to holde hys peace.

It is better to ſpeake well, than to kepe ſylence: and it is better to keepe ſylence, than to ſpeake euyll.

Socra. To talke of God is the beſt communicacion:

and to

and to thynke vpon hym is the best sylence.

¶ The summe of all.

Both speache and silence are excellēt vertues,
Vsed in time and place conuenient:
Of which the best, and easyest to abuse,
Is speache, for which men often times repent.
So doe they not because they be silent,
Yet be not dumme, nor geue thy tong the lease:
But speake thou wel, or heare & hold thy peace.

¶ Of kinges, rulers, and gouernours, howe they should rule theyr subiectes. Cap. x.

Kynges, rulers, and gouernours should fyrst rule themselues, and than theyr subiectes. Aristo.

He is vnmete to rule other, that cannot rule hys selfe. Plato.

None ought to rule, except he he fyrst haue learned to obey.

Drounkennes, hastines, and couetise, are to be abhorred of all men, but specially of pryn-ces and rulers. Herme.

If a king be negligent in searching the workes of hys enemies, and the heartes and willes of hys subiectes, he shall not long be in suretye in hys realme.

The strength of a kyng, is the frendshyp and loue of hys people.

The subiectes are to theyr kyng, as a wynd is to a fyer: for the stronger that the wynde is, the greater is the fyer. Pitha.

The kyng that foloweth trueth, and ruleth accordyng to iustice, shall reygne quietlye: but he that dooeth the contrarye, seketh an other to

reigne for hym.

Plato. When couetise is bounde to the kynge, the realme is in prosperitie: but whan the kyng is bound to couetise, ỹ realme is in an euill taking.

Aristo. A kinges good woord is better than a greate gyft of an other man.

Herm. The moste secret counsayle of a kyng, is hys conscience: and hys vertuous deedes are hys chiefest treasures.

Aristo. It is not so great an honour for a king to cõquere, as for to gouerne them well, whome he hath conquered.

If a kyng be mercifull, hys estate shall prosper, and hys wisedome shall helpe hym in hys nede: if he be iuste, his subiectes shall reioyce in hym, and his reigne shal prosper, and his estate continue.

Socra. A kyng ought not to truste hym greatlye that is couetous, which setteth hys minde wholly to geat great riches, nor him that is a flaterer, nor any to whome he hath doone wrong, nor in hym that is at truce with hys enemies.

Plut. A kyng ought to refrayne the company of vicious persones, for the euil whiche they doe in hys company, is reputed his.

It becometh a kyng to take good hede to hys counsaylours, who folow hys lustes, and which intend the common weale, that he maye knowe whome for to truste.

Solõ. It appertayneth to prynces, to see that theyr chyldren be well brought vp, informed in wisdome, and instruct in maners, that they may bee able after thẽ wiselye to rule and gouerne their kyngdomes.

Ye kinges

Ye kynges remembre fyrst your kyng, the gouernour of all: and as ye wouldе bee honoured of your subiectes, so honour ye hym. Herm.

Use no familiaritie with any vicious person. Truste none with your secretes, before ye haue proued them. Slepe no more than shall suffyce the sustentacion of your bodies. Loue righteousnes and trueth. Embrace wisedome. Feede measurably. Reward your trusty frendes. Fauour youre communaltie, considerynge that by it, your realmes are mayntained. Loue learned men, that the ignorаunt may thereby, be encouraged to learnyng. Defende the true and iust, and punishe the euil doers, that other monished therby, may flee the lyke vyces.

Cut of the stealers handes.

Hang vp theues and robbers, that the hygh wayes may be the surer.

Burne the Sodomites. Stone the aduouterers. Beware of lyers and flatterers, and punyshe them. Suffer not the swearers to escape skotfree.

Visit your prisoners, & deliuer the vngiltie. Punish immediately such as haue deserued it.

Folowe not your own wittes, but be ruled by counsaile: so shal you geue your selues rest, and labour vnto other.

Be not to suspicious, for that shall both disquiet your selues, and also cause men to drawe from you.

It is a great chastitemente to the people, to haue a righteous prince: and it is a greate corrupcion vnto them to haue a corrupt and vicious ruler. Aristo.

A kyng

A kyng ought to be of a good courage, to bee courteous, free, and liberall, to refrayne hys wrath where he ought, and shewe it where it needeth: to kepe him from couetise, to execute true iustice, and to folowe the vertuous exaumples of hys good predecessours: and if it chaunce ye the strength of hys bodye fayle, yet ought he to kepe the strength of hys courage.

¶ The summe of all.

A kyng which in yearthe, is euen the same
that God is in heauen (of kinges king eterne:)
Should fyrst feare God, and busily hym frame,
Hymself to rule, and than hys realme gouerne,
By lawe, by loue, by iustice and by ryght:
Cherishing the good, & punishyng ye stubberne,
The lengthnyng of hys raygne, and doublyng
of hys myght.

¶ The preceptes of the wise.

Cap. xi.

Solō. Worshyp God.
Reuerence thy father & mother.
Helpe thy frendes.
Hate no man.
Mayntayn trueth.
Sweare not. Obey the lawes.
Thynke that which is iuste.
Moderate thyne anger. Prayse vertue.
Persecute the euyll with extreme hatred.
Thales Honor thy kyng. Trye thy frendes.
Be the selfesame, that thou pretendest.
Abstayne from vyce. Loue peace.
Desyre honor and glory for vertue.
Take hede to thy life, and be circumspect.
Deserue prayse of euery body.

Calle

Caſte whiſperers and talebearers, out of thy company.

Take in good woꝛth whatſoeuer chaunceth.

Be not hygh mynded. Iudge iuſtlye. Cleobu.

Be carefull foꝛ thy houſholde.

Reade ouer good bookes. Doe good to good people. Refrayne from foule language.

Bꝛyng vp in learning thy chyldꝛen that thou loueſt beſt.

Be not ſuſpicious noꝛ gelous.

Vanquiſhe thy parentes with ſufferaunce.

Remembꝛe them which haue done thee good, and foꝛget not theyꝛ benefites.

Deſpyſe not thyne vnderlynges.

Deſyꝛe not other mens goodes.

Runne not headlong into doubtefull matters.

Kepe thy frendes goodes as ſafe as thou wouldſt thyne owne.

Doe not that to an other, whiche thou thy ſelf hateſt.

Thꝛeaten no bodye, foꝛ that is womanlyke.

Be readier to goe to thy frende in tyme of hys miſeꝛye, than in hys pꝛoſperitie.

Knowe thy ſelfe. Beare no man malice.

Vſe temperaunce. Flee fylthy thynges. Chilo.

Geat thy goodes iuſtly. Loſe no tyme.

Vſe wyſedome. Pleaſe the moſt.

Be well manered. Suſpect nothyng.

Hate ſclaunder. Be not inpoꝛtunate.

Let not thy tong runne befoꝛe thy witte.

Pꝛoue not that which thou mayſt not atchieue.

Loue as if thou wouldeſt hate, and hate as if thou wouldeſt loue ſhoꝛtlye after.

Pleaſe euery body. Hate violence.

Be alwaies

Pers. Be alwayes one to thy frend, aswel in aduersitie, as in prosperitie.
Perfourme whatsoeuer thou promisest.
Kepe close thy mysfortune, lest thyne enemye reioyce at it.
Sticke to the trueth. Absteyne from vice.
Doe that which is rightful and iust.
Geue place to thy betters, and to thyne elders.
Absteyne from swearyng. Folowe vertue.
Moderate thy iustes and affeccions.
Prayse honest thynges. Hate debate.
Be merciful to the penitent.
Instruct thy children. Requite benefites.
Enhaunte wyse mennes companye.
Esteme greatly good men. Flee rebuke.
Heare that which to thee belongeth.
Be enuious to no man. Aunswer aptly.
Doe nothing that may repent thee.
Honour them that haue deserued honor.
Be fayre spected. Feare the officers.
Mayntayn concorde. Flatter not.
When thou doest amisse, take better counsel.
Trust not to the tyme. Hope well.
Be seruisable to euery body.
Take good hede to thy selfe.
Reuerence thyne elders with obedience.
Fyght, and dye for thy countrey.
Mourne not for euery thing, for that will shorten thy lyfe.
Geat a witty woman to thy wyfe, and she shall bryng thee foorth wyse children.
Liue and hope, as if thou shouldst dye immediately.
Spare as though thou were immortall.

Hate

Hate pryde and vayn glory.
Swell not in welth. Seale vp ſecretes.
Tary alwayes for a conuenient time.
Geue liberallye for thy profyt.
Doe no man wrong. Auoyde gricke.
Mocke not the dead. Vſe thy frendes.
Geue blameles counſayle, and coumfort thy frendes.
Beholde thy ſelfe often in a lookyng glaſſe, Byas.
and if thou appeare bewtifull, doe ſuch thinges as beecome thy bewtie: but if thou ſeme foule, than perfourme with good maners, the bewtie that thy face lacketh.
Talke none euil of God, but ſearche diligētly to knowe what he is.
Heare muche, but ſpeake litle.
Fyrſt vnderſtande, and than ſpeake.
Prayſe not the vnworthye, becauſe of hys riches.
Geat by perſwaſion, and not by violence.
Geat thee ſobrenes in thy youth, and wiſdom in thyne age.
Tell not abrode what thou entendeſt to doe: Pitta.
for if thou ſpede not, thou ſhalt be mocked.
Paye thy dettes. Reuile not thy frende.
Rule thy wyfe. Be not ſlouthful.
Yf thy felowes hurt thee in ſmall thynges, ſuffer it, and be as bolde with them.
Take not thyne enemy for thy frende, nor thy frende for thyne enemie.
Be not iudge betwene thy frendes.
Stryue not with thy father and mother, although thou ſaye the trueth.
Reioyce not at any mans miſfortune.

Let

Let thy mind rule thy tongue.
Be obedient to the lawe. Heare gladlye.
Attempt nothyng aboue thy strength.
Be not hastly to speake, nor slowe to heare.
Wyshe not the thyng, which thou mayst not obtayne.
Aboue and before all thynges, worshyp God.
Reuerence thyne elders.
Refrayne thy lust. Breake vp hatred.
Be obedient vnto thy kyng, and worshyp those
Hermes. that be in autorytie vnder hym.
Loue god & trueth, so shalt thou saue thy soule.
Enuy not though an euyl man prosper, for surely hys end shall not be good.
Be satisfyed with litle, for it will encrease and multiplye.
Trust not to the tyme, for it deceiueth sodaynly them that trust thereto.
Abbrayde no man with hys misery.
Marye thy matche.
Take good aduysemente ere thou begynne ought, but whan thou hast begunne, dyspatche it quickly.
Before thou goe from home, deuyse with thy
Pitha. self what thou wilt doe abrode: and when thou art come home again, remembre what thou hast done abrode.
Neyther flatter, nor chyde thy wyfe beefore
Socra. straungiers.
Be not proude in prosperitie, neyther dyspayre in aduersitie.
In prosperitie beware, and in aduersitie hope for better fortune.
Learne by other mennes vyces, how fylthy
thyne

thyne owne are.

Moderate thy luſtes, thy tong, and thy bellye.

Doe not that thy ſelfe, whiche thou diſprayſeſt in an other.

Couet not to waxe ryche through deceypte.

Looke what thanke thou rendreſt to thy parentes, & loke for the like again of thy chyldren. Ariſtip.

Rule not, except thou haue fyrſt learned to obeye.

Yelde vnto reaſon. Flee euill company.

Sclaunder not them that be dead.

Prepare thee ſuch riches, as whan the ſhyppe is broken, maye ſwymme, and ſkape with theyr maiſter.

Learne ſuch thynges whyle thou art a chyld, as may profyt thee whan thou art a man. Plato.

Endeuour thy ſelf to doe ſo well, that other may enuy thee therfore.

Spende not to outrageouſly, nor be to nigardiſhe: ſo ſhalt thou neyther be nedy, nor in bondage to thy richeſſe.

Be pacient in tribulacion, and geue no man cauſe to ſpeake euil of thee. Herme.

Looke wel to the ſafegarde of thyne owne bodye.

Know thy ſelfe, ſo ſhal no flatterer beguyle the. Socrat.

Be vertuous and liberall, ſo ſhalt thou eyther ſtoppe the ſclaunderours mouthe, or elles the eares of them that ſhall heare hym.

Meddle not with that, with whiche thou haſt nought to doe. Xenop.

Neyther ſuffer thy handes to wooxke, nor thy tongue to ſpeake, nor thyne eares to heare that whiche is euill.

Slepe

Pytha. Slepe not before thou haue considered how thou hast bestowed the daye past: yf thou haue wel done, thanke God: yf otherwyse, repent, and aske hym forgeuenes.

Desyre God at the begynnyng of thy workes that thou mayste by his helpe, bryng them to a good conclusion.

Aristo. Walke not in the waye of hatered.

Do not what thou wouldeste, but what thou shouldest.

Praise not a man except he be prayse worthy.

Yf thou wylte correcte any man, do it rather with gentilenesse, then with violent extremitie.

Use measure in all thynges.

Socra. When thou talkest with a straunger, bee not to full of communicacion, tyl thou knowe whether he bee better learned than thou: and if he be not, speake than the boldlyer, els bee quyete, and learne of hym.

Geue thy wife no power ouer thee, for if thou suffer her to daye to treade vpon thy foote, she will to morow treade vpon thy head.

Fyxe thy will to doo iustice, and sweare not.

Aristi. Haunt not to much thi frendes houses, for that engendreth no great loue: nor be to long from thence, for ỳ engendreth hate, but vse a meane in all thynges.

Socra. Trouble not thy self with worldly carefulnes, but resemble the birdes of the aire, which in the morninge seke theyr fode, but only for the day.

Doubte them whom thou knowest, and trust not them whome thou knowest not.

Wander not by nyght, nor in the darke.

Laboure not to enfourme hym, that is with-

out

oute reason, for so shalte thou make him thine enemy.

Use not womans coumpany, except necessitye compell thee. Plato.

Esteme him as much that teacheth thee one woorde of wysedome, as yf he gaue the golde.

Sweare not for any manet of aduauntage.

Aske me nothyng before thou knowe the truth. Bene.

Begynne nothyng before thou knowe how for to finyshe it.

Bee not haskye, angry, nor wrathfull, for they be the condicions of a foole.

Refraine from vyce, for vertue is a precyous garment.

Beware of the baites of a wanton womanne, which are layde out to catche men: for they are a great hinderaunce to hym ỹ desyreth wysedome. Socrat.

Measure thy pathes, and goe the right way, so shalt thou go safely. Xenoph.

Refrayne from couetise, and thine estate shall prosper.

Use iustyce, and thou shalt be both beloued, and also feared.

Yf thou wylt dispraise hym whom thou hatest, shewe not that thou art his enemye.

Take hede to the meate that a gelous woman geueth thee. Herme.

Let neyther thy bewtye, thy youth, nor thy helth deceiue thee.

Breake not the lawes that are made for the welth of thy countrey. Aristot.

Applye thy mynde to vertue, and thou shalt be saued.

Prayse nothyng that is not commendable:

noȝdyspȝayse ought that is pȝayse wooȝthy.

Plato. Trauayle not muche to wynne that whyche wyll lyghtly perishe.

Ensue the vertues of thy good auncesters.

Hene. Pray thy self with iustyce, and clothe thee with chastitie: so shalt thou be happy, and thy wooȝkes pȝosper.

Enfoȝce thee to gette bothe wysedome and science: by whiche thou mayest direct both thy soule and body.

Pithag. Endeuour thy selfe so to kepe the lawe, that god may be pleased with thee.

Couet not thy frendes riches, lest thou be despysed and hated therfoȝe.

Repȝoue not a manne in his wȝathe, foȝ than thou mayest not rule hym.

Reioyce not at an other mannes misfoȝtune,

Herme but take heede by hym, that the lyke chaunce not to thee.

Stablishe thy wit both on thy ryght hand, and on the lefte, and thou shalt be free.

Geue to the good, and he wyll requite it: but

Socrat geue to the euill disposed, and he wyl aske moȝe.

Bee not slacke to recompence them that haue done foȝ thee.

Isocrat Thinke first, thā speake, and laste of all fulfyll.

Accustome not thy self to be sodaynly moued, foȝ it wyll turne to thy displeasure.

Pitha. Yf thou entende to doe any good, tarye not tyll to moȝowe, foȝ ȳ knowest not what may chaunce thee this nyght.

Aristo. If thou fele thy selfe moȝe true to thy king thā many other, and hast also lesse wages of him thā they: yet complayne not, foȝ thyne wyll contynue,

and

and so wyll not theyr.

If any man enuye thee or sape cupl by thee, let not thereby, & thou shalt disappointe hym of hys purpose. Diog.

Forget not to geue thankes to them that instruct thee in learnynge, nor chalenge to thy selfe the praise of other mennes inuencions.

Loue all men, and be subiecte to all lawes, but obey god more than men. Socra.

If thou wylt be counted valiaunte, let neither chaunce nor griefe ouercome thee. Plato.

Geue good care to the aged, for he can teache thee of thy lyfe to come.

Flee lecherous lustes, as thou wouldest a furious lorde.

Attempte not two thynges at once, for the one wyll hynder the other.

Let no couetous mā haue any rule ouer thee, nor yelde thy selfe subiect to couetise: for the couetous man wyll defraude thee of thy goodes, & couetousnesse wyl defraude thee of thy selfe. Aristot.

Receiue not the giftes that an cupll dyspoſed man doth proffer thee.

Be sober and chaste among younge folke, that they may learne of thee, and among old, that thou mayest learne of them. Plato

Order thy wife as thou wouldest thy kinſfolke. Sene.

Apply thy selfe so nowe in vertue, that in time to come, thou mayeste therefore bee prayſed. Plato.

Thinke that the weakeste of thine enemyes is stronger than thy selfe.

Be not ashamed to doe iustice, for all that is done without it, is tyrannye.

Fortifye thy soule with good woorkes, and

flee from couetise.

Yf thou intende not to doe good, yet at the least refrayne from doyng euyll.

Aristo. Geue not thy selfe muche to pleasure and ease, for yf thou vse thy selfe thereto, thou shalt not be able to sustayne the aduersitye that maye afterwardes chaunce vnto thee.

Endeuor thi self in thi youth to learne although it be painful: for it is lesse pain for a mā to learne in his youth, than in his age to bee vncunnyng.

Whan thou art wearye of studye, sporte thy self with readyng of good storyes.

Couet not to haue thy busines hastely doone, but rather desyre that it may bee well done.

Reioyce without great laughter.

Desyre not to be wise in wordes, but in workes: for wysedom of speache wasteth with the worlde, but workes wrought by wysedome, encrease into the world to come.

Yf thou doubt in any thyng, aske counsaile of wysemē: and be not angry, although thei reproue thee.

Woorshyp good men, so shalt thou obtayne the peoples fauour.

Diog. Kepe no company with hym that knoweth not hymselfe.

Be not lyke the boulter, that casteth out the flower, and kepeth in the brannе.

Commit not the gouernaunce of people, to a chyld, to a foole, to a couetous manne, nor to any hasty person, that is desirous of reuengeaunce.

Plato. If thou desyre to be good, endeuour thy selfe to learne, to know, & to folow truth: for he ẏ is ignorāt therin, and wyll not learne, cannot be good.

Kepe

Kepe a measure in thy communicacion: for yf thou be to byefe, thou shalt not bee well vnderstanded: and yf thou be to long, thou shalt not be well borne in mynde. Aristot.

To hym that is to full of hys questions, geue thou none answer at all.

Use exaumples, that such as thou teachest, maye vnderstande thee the better. Pithag.

Reason not with hym that wyl denye the principall truthes.

Take good heede at the begynnynge, to what thou graunteste: For after one inconuenyence, an other foloweth. Aristot.

If thou desyre to haue delyte wythoute sorowe, applye thy mynde to studye wysedome.

Marye a younge mayde, that thou mayeste teache her good maners. Sene.

Kepe coumpanye with them, that maye make thee better.

Be bounde vnto wysedome, that thou mayeste obtayne the true libertye.

Loue, yf thou wylt be loued.

So lyue with men, as yf god sawe thee.

So talke with god, as yf men heard thee.

Feare foloweth hope, wherefore yf thou wylte not feare, hope not.

Desyre not to dwell nygh a riche man, for that shall make thee couetous.

Eschue anger, though not for wisedomes sake, yet for thy bodyly healthes sake.

If thou desyre to be quyete mynded, thou muste eyther bee a poore manne in dede, or els lyke to a poore man.

Take not thought to liue long, but to liue wel.

For so muche as thou arte not certayne in what place death abydeth thee, bee thou readye prepared in eche place to mete him.

Prayse a man for that, whiche maye neyther be geuen hym, nor taken away frō hym: which is not his faire house, nor his goodly garmētes, nor his great household, but his wit and perfect reason.

Labor not for greate numbre of bokes, but for the goodnes of them.

Seneca Vse thyne eares more than thy toungue.

Desyre nothyng that thou wouldest denye, if it were axed thee.

Whatsoeuer thou wylte speake, before thou shewe it to an other, shewe it secretely to thy selfe.

Whatsocuer thou wylt haue kept secrete, shew it vnto no bodye.

Searche foorth the cause of euery dede.

Let not thy thoughtes departe from the trueth.

Promise with consideracion, and performe faithfully.

Prayse lytle, but dispraise lesse,

Let not the authoritie of the speaker perswade thee, nor regarde thou hys person that speaketh, but marke well what it is that is spoken.

Performe more fully than thou hast promised.

Such thynges as thou hast, vse thou as thine owne and kepe them not as if they were an other bodyes.

Be gentle and louynge to euery bodye, flatter none, be familier with fewe, be indifferent and equall towardes euery mā, be slow to wrath, swift to mercy, and pitye: be constaunte and pacient in aduersitie, and in prosperitye ware and lowelye.

Woorshyp gentleneſſe and hate crueltye.

Flee and eschue thyne owne vices, and bee not curious to searche out other mennes.

We not busye to vpbrayde menne with theyr faultes, for so shalt thou be hated of euery bodye.

Sometime among earnest thinges, vse merye conceiptes, but myserably.

Lyue with thine vnderlinges as thou wouldest thy betters should lyue with thee: and doe to all men as thou wouldest be done by.

Thinke not thy selfe to be that, which thou art not: nor desyre to seme greater than thou arte in dede.

Thynke all thynges maye be suffered saue fylthynes and vyce.

Eate rather for houngre than for pleasure and delite.

Bee apte to learne wysedome, and dyligente to teache it.

Be merye without laughter.

Thou shalt be loued of God, yf thou folow him in this poynte: In desyre to doe good to al men, and to hurte no bodye.

Beeleue hym not that sayeth he loueth trueth, and folowyth it not.

Be that thy gyftes be accordyng to thyne abylitie: for yf they be to byg, thou shalte be thought a waster: and agayn yf they be to small, thou shalt be thought a nygarde. Solō.

Let thy gyftes be such as he to whom thou geuest them doth delite in.

Geue no vayne and vnmete giftes, as armour to women, bokes to a plowmanne, or nettes to a studente. Seneca

Geue to the nedye, yet so that thou nede not

thy selfe.

Succour them that perish, yet not so, that thou thy selfe perishe thereby.

If thou bestowe a benefite, kepe it secrete: but yf thou receyue any, publishe it abrode.

Speake not to hym that wyll not heare, for els thou shalt but vexe hym.

Geue at the fyrst axyng, for it is not freely geuen, that is often craued.

Boast not thy selfe of that, whiche is another mannes.

Blame not nature, for she doth for euery man alyke.

If thou wylt prayse anye man because he is a gentle manne, praise hys parentes also.

If thou prayse hym for hys richesse, that appertaineth to fortune. If thou prayse hym for his strength, remembre that sickenes wyl make hym weake. If ỹ praise him for his swiftnes of body, remember that age wil take it awaye. If for hys bewty, it wil sone vanish. But if thou wylt praise hym for maners and learnyng, than as much as appertayneth to a man, praise thou him: for that is his owne, which neither commeth by heritage, neyther altereth with Fortune, nor is chaunged by age, but is alway one with hym.

Flee the coumpany of a lyar, but yf thou must nedes kepe company with hym, beware that in any case thou beleue hym not.

Geue parte of thy goodes to the nedye, so shall god encrease them.

Socra. Sowe good workes, and thou shalte reape the flowers of ioy and gladnes.

Boast not of thy good dedes, lest thyne cuyl be

also

also layed to thy charge.

Company not with hym, that knoweth not him selfe.

Be not ashamed to heare the trueth, of whome so euer it be: for trueth is so noble of it selfe, that it maketh them honourable that pronounce it.

Yf thou haue not so much power, as to refrain thyne yre, yet dissemble it, and kepe it secrete, and so by lytle and litle, forgette it.

Honor wysedom, and denye it not to them that would learne, & shewe it vnto them ỹ dispraise it. Pitha.

Sowe not the sea fieldes.

Geue not to lyght credence to a mans wordes, nor laugh thou them to scorne: for the one is the propertye of a foole, and the other the condicion of a mad man. Isocrat

Thynke not suche thynges honest to bee spoken of, that are filthy to be done.

Accustome not thy self to be heauy and sad: for yf thou doe, thou shalt bee thought fyerce: yet bee thoughtfull, for that is a token of a prudent mā.

So doe all thynges, as yf euery manne should knowe them, yet keepe them close a whyle, and at length discouer them.

Learne diligently the goodnes which is taught thee: For it is as great shame for a manne not to learne the good doctrine that is taught hym, as to refuse a gyfte profered hym of hys frende.

Let it not grieue thee to take payne to goe to learne of a cūnig mā. For it wer great shame for younge men not to trauayle a litle by land to encrease theyr knowelage, sythe marchauntes sayle so farre by sea, to augmente theyr ryches.

Bee gentle in thy behauioure, and familyer

in cõmunicacion. It belongeth to gentlemen, to salute gladly them that we mete: & to familiarytie to talke with them gently and frendly.

Behaue thy selfe gently to euery bodye: so shalt thou make the good thy frendes, & kepe the bad, from beeyng thyne enemies.

Vse thy selfe to labour, by thyne owne accord: that yf it chaunce thee to bee compelled therevnto, thou mayest away with it the better.

Performe thy promise, as iustly as ỹ wouldest paye thy dettes: for a manne ought to bee more faithfull than his othe.

For two causes yf thou bee constrayned, thou mayest swearc: as to discharge thy selfe from any great offence, or to saue thy frendes from greate daunger. But for money thou shalt not sweare any oth: for if ỹ do, thou shalt of some be thought forsworne: and of other some, to bee desyrous of money.

Thinke it as great a shame to be ouercome with thy frendes benefites, as with the iniury of thyne enemies.

Allow thẽ for thy frendes ỹ be as ioious for thy prosperitie, as thei seme sorowful for thy misfortune: For there be many that lament a mans misery, that would haue enuy to see hym prosper.

Desire to be cleanely, and not gorgeous in thyne apparell.

Yf thou do good to the euyll, it shall happen to thee, as it doth to them that fede other mennes dogges, whiche barke as well at theyr feeder, as at another straunger.

Bithag. Do not such thinges thy selfe, as thou wouldest dispraise in an other.

Enforce

Enforce thy selfe to refraine thy euill lustes, & folowe the good, for the good mortifieth and destroyeth the euill.

Speake euer of god, and god wyl alwayes put good wordes in thy mouth. Socrs.

Set thine own woorkes alwayes before thyne eyes, but cast other mennes behind thy backe.

Fixe not thy minde vpon worldly pleasure, nor trust to the world: for it deceiueth all that putte theyr trust therin.

Be contente with litle, and couet not an other mannes goodes.

Be sober in thy liuyng, and repleniſhe thyne heart wyth wysedome.

Dreade god, and kepe thy self from vayne glorye.

Mocke not another manne for his mysery, but take hede by hym, how to auoyde the lyke misfortune.

Let no man perſwade thee by flattery to do any euill, nor to beleue otherwyse of thy self, thā thou art in dede.

Receiue patiently the woordes of correccion, though they seme greuous. Herme.

Feare the vengeaunce of God, all that thou mayst, and consider the greatnes of his puissāce and might.

Beware of spies and tale bearers.

Tell nothyng to him that wyll not beleue thee, nor demaunde any thyng whiche thou knowelte before wyll not be graunted. Socrs

Feare God aboue al thinges, for that is rightfull and profytable: and so order thy selfe, ꝑ thy thoughtes and woordes bee alwayes of hym: for

the

the speakyng and thynking of god, surmounteth so much all other wordes and thoughtes, as god hymselfe surmounteth all other creatures, and therefore men ought to obeye hym, thoughe they should be constrayned to the contrary.

Make thy prayers perfect in the syght of god: for prayer is lyke a ship in the sea, whiche yf it be good, saueth all therein: but yf it be nought, sukkereth them to perishe.

Plut. Praye not to god to geue thee sufficiente, for yᵗ he wyll geue to eche man vnaxed: but praye that thou mayest bee contente and satisfyed wyth that whiche he geueth thee.

Beleue hym not whiche telleth thee a lye by an other bodye: for he wyll in like maner make a lye of thee to another man.

Yf thou desyre to be beloued of euery body, salute eche man gladly, be liberall in geuynge, and thankefull in receyuyng.

Forget thyne anger lyghtly, and desyre not to be reuenged.

Yf thou desyre to continue long wᵗ another mā, payne thee to instruct hym wel in good maners.

¶ The conclusion.

THese are part of the preceptes and counsailes of the heathē mē, whiche taken & vsed as they should bee, are not vnmete for chrystē mē to folow. Of whiche I coulde haue made a greater booke, but forsomuche as these few contain yᵉ effect of al, and because also yᵗ mē wil be sone weary of tedious matters, be they neuer so good, it semed good for feare of dryuing men from it, before they saw it, to be as brefe as

mought

mought bee: wyshyng that these fewe myghte bee well accepted. To the whiche I haue set no summaries, because I would that thei should be read throughly. And although they be so easy, plaine, and common, ỹ euery chyld can saye thesame, yet being so litle folowed of men, which should know them best, I thought it no shame at all to wryte thē: which mind not in this boke to teache mē to speake, but to do ỹ thinges which thei can speake already. Wherin paraduenture some wyll muse why I haue attributed so many sētences to Socrates, which thei perhaps know to haue be wryten of other men: in whiche doyng I folowed the prouerbe. Doubtfull thynges ought to be interpreted to the best. And therfore such thynges as I haue founde written, without certaintie of any certayn authour, I haue ascribed vnto hym, not onely because they bee thynges meete for hym to speake, but because thei be written by some of his scolers, which learned them of hym. Among whō the most excellēt, setteth foorth suche thynges in hys maysters name, ỹ the authoritie of the speaker, might cause the matter to be more regarded. I meane Plato, whose exaumple in this pointe I haue folowed: yet not so desyrous to perswade with the authoritye of the speaker, as wyth goodnes of the thyng, which he hath spoken. The which with al the rest, I would wyshe all mē to learne and folowe.

The ende of the second booke.

The

The thirde booke.

¶ The vse of Prouerbes and adages. Cap. i.

Yke as a louer delyted in the goodly bewtye of his loue, can neuer bee satified in beeholdynge her, neyther can take any rest vntil he haue by praising, ēflamed other to delite in the same, laborīg to ẏ vttermost to set furthe his beloued: Euen so the Phylosophers rauished in the loue of wysedom, haue not onely laboured to knowe it to the vttermost, but haue also deuised by all maner meanes, to prouoke and entice all men to delite in the same: and beecause they considered mennes myndes to bee variable, and diuersly delyting, thei deuised to set oute wisdome in sondrie kindes of wrytyng: that euery man might finde wherein to delyte, and so to be caught in his owne pleasure. Amōg which kindes of teaching, although preceptes & counsayles bee the moste playne and easye, yet lacke they the grace of delyte, whych in their prouerbes they haue supplied: and that so finely and so wittely, that thei both delite and perswade exceedingly, myxed with such pithines in wordes and sentence, as maye minister occasion to muse and studye, a cause to fixe them the better in memory: and lyke a plaister bothe corrosiue and incarnatiue, taunting vices, and shewing ẏ remedies: being therwithal so brief, that without trouble thei maie be contained. As for an exaumple this litle Prouerbe.

Wrathe

Wrathe leadeth shame in a lease.

What might there be saide to cause a man more to refraine his wrathe? For euery man naturally hateth shame, which sithe it is the folower & ende of anger, and thereto ioyned inseperably, euen as the shadowe is to the bodye, what man consyderyng the ende, wyll vse hymselfe thereto? And to make hym ashamed, loe here another.

He that to his wrath and anger is thrall:
Ouer his wit hath no power at all.

Now what may make a man more ashamed of himselfe, than to be thought a very foole? I suppose nothynge. Wherefore sithe this kynde is so wittie, and so pleasaunte, I haue endeuoured in this booke to gather together parte of their prouerbes, and haue sundred them into chapters, y^t^ thei might the easilier be had and found out for all maner purposes. And suche thynges as I thought moste proper, I haue drawen into Metre, & ioyned with thē diuers other, by other men doen already: to the intent that such as delite in Englishe Metre, and can retayne it in memorye better than prose, might kynde herein somewhat accordyng to their desyres: whiche booke & Meters I submit to the correccion of all fine witted and well learned menne: desyring them herein to pardon myne ignoraunce, and to beare wyth my boldenesse, which thought it better, though rudely, to doe somewhat, than to be idle, and to do nothing. For by idlenes, no goodnes may come: but all wickednes hath growen thereof according to the prouerbe.

Ydlenes is the cause of ignoraunce,
and ignoraunce the cause of errour.

Where

Where as by thys my laboure, though ſimple and rude, I maye chaunce to ſtyre vp ſome by occaſion herein geuen, to handle the matter as I would I could my ſelfe. Once I am ſure, that by my laboure can come none euyll, whereas good maye chaunce thereby diuers wayes, Yet to Momus, and his ſcornefull mayny, which I am ſure wyll deſpyſe thys before they knowe it, as it is their cuſtome in al maner matters be they neuer ſo good, I wil obiecte thys ſaying of Horace. Yf ye can do better, my frēdes ſet it furth: yf not, vſe this: and take it well in worthe.

¶ Of wyſedome, learnyng, and vnderſtandyng. Cap. ii.

Triſto. Socra.

VNderſtandyng is a lyghte, whych God powreth into mans ſoule.

Wiſedom is ꝑ knowelage of dyuine thynges, and is the head of al other ſciences.

Wiſedome is lyfe, and ignorauce is death: wherefore the wyſe man lyueth, for why he vnderſtandeth what he doth: but ꝑ ignorant is dead, becauſe he dothe he knoweth not what.

Of al the giftes of god, wyſedome is chyefeſt.

Wyſedome ordereth the mynde, ſhe dyrecteth ꝑ lyfe, and ruleth the workes therof, teaching what ought to bee done, and what to bee lefte vndone, without whiche no man maye be ſafe.

Wiſedom teacheth to do as wel as to ſpeake.

Plato. Of al the gyftes of god, wyſedome is moſt excellente: ſhe geueth goodnes to the good, and forgeueth the wicked theyr wyckednes.

To menne of lowe degree, wyſedome is an honour

honour: and foolishnes is a shame to menne of
hygh degree.

Wisedome garnisheth riches, and shadoweth
pouertie.

Wisedome is the defence of the soule, and the
myrrour of reason, & therefore blessed is he that
trauayleth to get her, for she is the grounde and
roote of all noble dedes, by her we obtayne the
chiefe good, that is eternall felicitie.

Prudēce is the gyde of all other good vertues. Bene.

Of al the good gyftes of god, wisedome is the Herme.
purest: she geueth goodnes to good people, and
obtayneth for the wicked pardon for theyr wic-
kednesse: she maketh the poore ryche, and the
ryche honorable: and suche as vnfaynedly em-
brace her, she maketh lyke to God.

Wysedome and iustice are honourable, bothe
to God and man.

Intelligence is kyng both of heauen & earth.

Wisedome is the messenger of reason.

Wisedome at the begynnyng semeth a great Bitta.
woonder.

Wisedom is lyke a thyng fallen into the water,
whiche no man can fynde, except he searche it at
the bottome.

Wisedome throughly learned, will neuer bee
forgotten.

Science is gote by diligence, but discrecion
and wisdome cometh of God.

In the companye of wyse men is rest, but in the
felowshyp of fooles is nothyng but labour. Socra.

A wyse man ought not to sorow for hys losses,
but to be carefull to kepe the rest of his goodes.

A wise man is knowen by .ii. poyntes: he will

not lightly be angry for the wrong that is done hym: neyther is proude whan he is prayſed.
He that ſeketh wiſdome the right waye, fyndeth her: but manye erre beecauſe they ſeke her not duely, and blame her without cauſe.

Iſocra. A wyſe man is knowen by .iii. poyntes. In makyng hys enemyes hys frendes: In making the rude learned: and in reſtourmyng the euyll diſpoſed vnto goodnes.
He is wyſe that acknowlageth his ignorance, and he is ignorant that knoweth not hymſelf.

Sene. There is none happy, but the wyſe man.
Wyſe men for the truthes ſake, ought to contrary one an other, that by theyr contencion the trueth may the better be knowen.

Plato. It is better to be wyſe and not to ſeme ſo, than to ſeme wyſe and not to be ſo: yet menne for the moſt part deſyre the contrary.
A wyſe man vnderſtandeth both the thynges that are aboue hym, and thoſe alſo that are benethe hym: he knoweth the thynges that are aboue hym, by the benefites whiche he receyueth therby: and thynges beneath him, by the vſe and profyt that he hath by them.

Herme. Wiſedome reacheth man to knowe hys creatour.

Sene. A perfect wyſe man mortifyeth hys worldly deſyres, by meanes wherof he ſubdueth both hys ſoule and body.
He that deſyreth wiſedome, deſyreth the moſt hygh and diuine eſtate.
He that fyndeth wiſedome, findeth lyke bothe in thys world, and in the worlde to come.
It is not poſſible for hym to be wyſe, that deſyreth

ſyzeth not to be good.

A yong man cannot be perfectly wyſe, foz wiſ- Trillo.
dome requireth experience, whiche foz lacke of tyme, young men may not haue.

A wiſe man ought to repute hys errour great, and hys gooddes ſmall.

The wyſe man and not the ryche, is voyde of Sene.
miſerye.

He ſhalbe wyſe that enhaunteth wyſe mennes company.

It is not vncomely foz wiſedomes ſake foz a man to be in ſubiection, to whomſoeuer it be.

A wyſe man is knowen by ſylence, and a foole by much babblyng.

Learnyng maketh young men ſober, it comfoꝛteth olde men, it is rycheſſe to the pooꝛe, and it garniſheth the ryche.

It is a ſhame foz a wyſe man to ſaye, I thought not ſo muche. Pitha.

Muche babling is ſygne of ſmall knowledge.

Knowledge is better in youth than in age.

A wyſe man carieth al his goodes with hym.

The beſt kynd of learnyng is, to vnlearne our euyls.

No man may refrayne from doyng amyſſe: but a wyſe man by one peryll, will auoyde an other.

Wiſdom in the heart of a foole, is lyke a flying Plato.
thynge, that cannot longe contynue in one place.

A man of perfecte wiſedome, cannot dye: and a man of good vnderſtandyng cannot bee pooꝛe.

Learnyng is ſtudyes ſyſter.

Wiſedome is a tree whiche ſpryngeth in the heart, and beareth fruit in the tongue.

Without ſtudy of wiſedome the mynd is ſycke.

Early ryſing and muche watchyng, are profitable to kepe a man in healthe, and to encreaſe hys wiſedome.

A man without ſcience, is lyke a realme without a kyng.

Ariſto. Scyence ſeparate from iuſtice and vertue, is not wiſedome but ſubtelte.

Nothyng becometh a wyſe man ſo muche as temperaunce.

He that is worſhipped for wiſedome, is angry with them that dyſpyſe it.

Socra. Of all thynges the leaſt quantitie is eaſieſt to be borne, ſaue of knowledge & ſcyence: of which the more that a man hathe, the better he maye beare it.

A wyſe man knoweth what ignorance is, becauſe he hymſelfe before tyme hath been ignorant: but the ignorante was neuer wyſe, and therfore he knoweth not what wyſedom is.

The true louers of wiſedome ſhall ſee God.

Hene. Power and myght is in young men, but wiſdome and prudence is in the aged.

Of iuſtice, lawes, cities, and gouernours. Cap. iii.

Plato. EXcept wyſe men be made gouernours, or gouernours bee made wyſe men, mankynde ſhall neuer haue quiet reſt, nor vertue be hable to defend her ſelfe.

The citie is well ordred, where ambicious men deſyre to haue no offices.

Cities are well gouerned, when the wicked be punished.

All

All that is doone by iuſtice, is well done: but all that is doone otherwyſe, is euyll.

A citie to obtayne proſperitie, nedeth not ſo much aboundaunce of goodes, as vertue. Ariſto.

Lawe is the fynder and tryer out of trueth. Herme.

Throughe ydlenes, negligence, and to muche truſt in fortune, not onelye men, but cities and kyngdomes, are vtterly loſt and deſtroyed.

Iuſtice is a meaſure which God hath ordayned on the yearth, to defende the feble from the myghtye, and the true from the vntrue, and to roote out the wicked from among the good. Plato.

Wiſdome is leache of the law, and money the dyſeaſe: and whan the leache can not cure hymſelfe, how ſhoulde he cure other? Pitha.

Lawe and wiſedome are two laudable thinges: for the one concerneth vertue, & the other good condicions.

An euill lawe, and the loue of a ſhrewe, are lyke vnto the ſhadowe of a cloude, whiche vaniſheth awaye, as ſoone as it is ſeene. Sene.

Lawe is the quene of immortalitie.

Lawes ought to be made for no mās pleaſure. Socra.

Thoſe rulers ſynne excedingly, that geue other licence to ſynne.

Cities muſt nedes peryſhe, whan the common lawes are of none effecte.

A good common weale bryngeth vp good men.

There cannot bee in a citie a more horrible thyng than ſedicion. Iriſtip.

He that is obedient to the lawe, obeyeth God.

Where lawe and order is, all thinges proſper well.

A lawe maker ought to be godly learned and Plato.

wyfe, and ſuche one as hath been ſubiect to o-thers lawes.

God is the cauſer that lawes be made.

Bribery vſed in a citie, engendreth euill ma-ners, by meanes wherof, bothe fayth and frend-ſhyp are litle ſet by.

That citie is ſafe, whoſe dignities are well beſtowed.

None deliteth in iuſtice, but the iuſt manne: none loueth wiſedome, but the wyſe man: nor none but the true frende deliteth in frendſhyp.

Vitha. Without iuſtice no realme may proſper.

He that maketh hys realme ſubiect to the lawe, ſhall reygne: and he that maketh the lawe ſub-iect to hys realme, maye hap to raygne a while: But he that caſteth the lawe forthe from hys realme, caſteth forth hymſelfe.

God is a lawe to ſobre men.

Happye is that citie, that hath a wyſe man to gouerne it.

Triſto. It is better for a citie to be gouerned by a good man, than by a good lawe.

A good citie ſhould care more for vertue, than for people.

Without iuſtice no citie mai be long inhabited.

He that politikelye intendeth to the common weale, may well be called iuſt: but he that inten-deth onelye to hys owne profyte, is a vicyous perſone.

¶ Of power, honour, vertue, and ſtrength. Cap. iiii.

Onelye

Onely vertue attayneth the euerlastyng blessednes. Aristo.

He is not to bee counted strong, that cannot away with labour.

It is a sygne of a noble and myghtye courage, to set litle by great and myghty thynges.

Vertue is shut vp from no man, but is ready for all that desyre hyr, she receyueth all menne gladlye, she calleth all menne, both seruauntes, kynges, and banished men, she requireth nether house nor substaunce, but is contented with the naked man. Seneca.

They that be perfectly wyse, despyse worldlye honour. Plato.

Where riches are honoured, good menne are despysed.

He that honoreth riche men, despyseth wisdom.

He that to his noble image addeth vertue and good condicions, is to be praysed.

Honor is the fruite of vertue and trueth, and for the trueth a man shalbe worshypped. Plato.

He is worthy to be honored that willeth good to euery man.

The iust man resteth in suretie.

He that vanquisheth hys lustes, is a great conquerour.

Nobilitie, honor, and riches, are the clokes of malicioufnes. Diogenes.

Pleasure perysheth lightlye, but honor is immortall. Socra.

Vertue alone perfourmeth the euerlastyng felicitie. Plato.

Immortall honor is better than transitorye

rycheſſe.

It is a ſhame for a man to deſyre honor, becauſe of his noble progenitours, and not to deſerue it through hys owne vertue.

The glory of the auncestours, is a goodly treaſure to theyr chyldren.

Sene. He is the very valiant, which neyther reioyſeth muche, nor ſorroweth out of meaſure.

Honor ought to be geuen to vertue, and not to richeſſe.

Herm. It is better to ſuffer ſhame for vertuous dealyng, than to win honoure for vitious liuinge.

Pitha. To vſe vertue is perfect bleſſednes.

¶ Of liberalitie, patience, vſe, and diligence. Cap. b.

Socra. Ariſto. HE that is liberall cannot liue amyſſe: he that ſpeaketh trueth cannot be aſhamed of ỹ he ſpeaketh. The lowly man cannot be hated, and he that diligently attendeth to hys buſines, can neuer repent hym, but bryngeth hys wooркes to a good concluſion.

Sene. He is liberall that delyteth more in good renoume than in money.

He that is patiente and ſobre, ſhall neuer repent hym.

Plato. That which kepeth a man from ſhame, is better than riches gotten thereby.

He that dooeth not for hys frendes whan he may, ſhal in hys moſt nede of them be forſaken.

He is perfectly patient which in hys fury can ſubdue hys own affeccions.

Socrat. Patience, and good beleefe in God, maketh a man

man victorious.

Diligence dispatcheth all thynges.

Diligence and carefulnes is the keye of certayntie.

That which a man hath accustomed long time semeth pleasaunt, although in dede it be paynfull. Plato.

There is nothyng so good to make a horse fatte, as the eye of hys mayster: neyther is there oughte better to make lande fertile, than the steppes of the owner: that is to say the maskers diligence.

It is as difficult to breake a custome long vsed, as to chaunge or alter nature.

Custome is as it wer an other nature. Aristo.

¶ Of knowledge, ignorance, and errour. Cap. vi.

Intelligẽce is kyng both of heauen and also of yearth. Socra.

Great is the hurt that hath chaunced by ignorance. Plato.

Ignorance is a madnes of the soule, which whyle it laboureth to attayne to trueth, is confounded in the knowledge of it selfe.

It is not possible for one man to knowe all thynges, yet shoulde eche man labour to knowe as muche as he myght. Aristot.

An opinion without learnyng, cannot be good.

He that erreth afore that he know the trueth, ought the sooner to be forgeuen.

Errour at the end, is knowen to be euyll, and

trueth

trueth thereby is knowen much the better.

It is great shame for an olde manne to bee ignorant.

There cannot be in a ruler, a worse thyng than ignorance.

Plato. The ignorante in theyr bankets vse mynstralsy to chere them, but the learned with theyr voyces delyte one an other.

He that is ignorant in the trueth, and led about with opinions, must nedes erre.

To learne better, is a good punyshmente for ignorance.

Socra. There is none so ignorant as he that trusteth most to hys owne witte: none so vncertayn, as he that moste trusteth fortune: nor anye so muche out of quiet, as he that is cumbred with an vnruly brawlyng shrewe.

Through lacke of wyt, springeth much harme: and by meanes of ignorance, muche good is left vndoone.

A false opynion doeth great harme.

The boldnes of the ignorant, engendreth al euylles.

Socra. It is a shame to be ignorante in that whiche euery man ought to know.

Pitha. It is better to be ignorant in vyle thynges, than to knowe them.

Plato. Idlenes engendreth ignorance, and ignorance engendreth errour.

Of money and couetousnes. Cap. vii.

An

A Nauaricious olde man is lyke a monster. Seneca

He that ouercometh his couetousnes, is valiaunter than he that ouercummeth an enemye: and he is the myghtiest conquerour that vanquisheth hys own wyll.

Couetise cannot be satysfyed with aboundaunce: for the more that a man hath, the more still he desyreth. Pytha.

Ambicious men haue vngracious wittes.

He that hourdeth vp hys money, taketh paynes for other folke. Plato.

Dyshonour is the end of couetousnes, but the ende of liberalitie, is worshyp.

He that is a nigard to hymselfe, must nedes be nigardysh vnto other.

Seruauntes serue theyr bodely masters, but euil menne serue theyr couetous lustes. Diogen.

It is better to haue a man without money, than money without a man.

A couetous man cannot learne trueth. Herme.

It is no meruayle though he be good whiche is not couetous: but it were a woonder to see a couetous man good. Plato.

A man may soner yeld to auarice, than to reason: for couetyse hath accompanyed hym euen from hys chyldhood, but reason cometh not before he haue perfect age.

It is better for a man to loue hys felowes, than to loue money. Tristot.

Money is the cause of sedicion and euil will.

To

To delyte in riches is a daungerous pleasaunce.

Couetousnes taketh awaye the name of gentlenes, the which liberalitie purchaseth.

A mery man cannot lightly be angry.

A liberall man may not well be enuyous.

And as for the couetous man, maye neuer be satisfyed with riches.

Of the tongue, of fayre speche, and of flattery. Cap. viii.

Byas. Fayre and flatteryng speche is an honyed snare.

Hermē. A ryghte commendable thyng bothe in heauen and yearthe, is a true tongue.

Socra. There is not a worse thyng, than a deceiptfull and lying tongue.

Fayre speche in presence, with good report in absence, and maners in felowshyp, obtayn great frendshyp.

Chilō. An euill tongue is sharper than any sweorde.

Dioge. If thou speake what thou wilt, thou shalt heare that thou wouldest not.

Pytha The tong is the bewrayer of the heart.

Death deliuereth a man from all enemies saue the tongue.

He is wyse and discrete that can refrayne hys tongue.

Plato. Flattery is a present frende, but an absent enemye.

Bene. It is a poynt of flattery to prayse a man to hys face.

Socra. The tonge of a foole is the keye of hys counsayle,

saple, whiche in a wyse man, wisdom hath in kepyng.

The tongue of a wise man is in his heart, but the heart of a foole in hys tong.

Hastines of speache, causeth men to erre. Plato.

¶ Of trueth, of faythe, of errour, and lying. Cap. ix.

TRueth is the gyde of al goodnes. Herme.

Fayth shyneth in daunger. Aristot.

Honour is the fruite of vertue and trueth: and for the trueth a man shall be worshypped. Socrat

He that vseth trueth, hath more and myghtyer seruauntes than a kyng.

There is no dyfference betwene a great teller of tydinges and a lyer.

There is no goodnes in a lyer. Seneca.

It is lawfull for a gouernour, for the maynteynaunce of hys estate, and sauegard of hys subiectes, to lye: but not for a subiect to lye in anye cause. Plato.

A faythful man is better than golde. Socra.

Lying is a syckenes of the soule, whiche can not be cured, but by shame or reason.

He ought not to lye that taketh vpon him to teache other.

Truthe is the messenger of God, whiche euery man oughte to worshyp for the loue of her master. Plato.

Of small errours, not let at the beginnynge sprynge greate and mighty mischiefes.

¶ Of bryngyng vp and maners, of dispositions and instruccion. Cap. x.

A Gentle

Plato. A Gentle heart by the owne accord, is geuen to goodnes.

Plut. Noble wits corrupte in the bringyng vp, proue more vnhappye than other that be more symple.

The wittes whiche in age will be excellent may be knowen in youth by theyr honest delyes.

Socrat. He is to be commended whiche to hys good bryngyng vp, ioyneth vertue, wysedome, and learnyng.

Instruccion in a foole, encreaseth more folly.

Plato. Good dyspositions can neyther bee geuen, bought nor solde: yea yf they myght, no manne wolde dye them: but the cupll are dayly bought and solde.

Aristo. Maners are more requisite in a chylde, than playing vpon mstrumentes, or any other kynd of vayne pleasantnes.

Those parentes are to be blamed, that are very carefull to heape vp riches, and take no care for the good bryngyng vp of theyr chyldren.

Herm. It becometh a man from hys youthe to bee shamefast in fylthy thynges, and to be studious in that whiche is honest.

Sobrenes in youth, semeth to fooles to bee mere foolyshnes.

Good bringing vp maketh a man wel disposed.

Socra. He is perfect, which to hys good bringing vp, ioyneth other vertues.

Good bringing vp is the head of good maners.

Scene. It is not possible for hym to be sobre, that is wealthylye broughte vp in ryotynge and pleasures.

Of

¶ Of Loue, lust, and leachery.

Cap. xi.

Onstaunte Loue is a principall vertue. Pytha

Without loue, no vertue can be perfecte. Plato.

There are two kyndes of loue: ỹ one natural, & the other heauẽli.

The good louer loueth hys soule better than hys bodye.

The cupll louer loueth hys body, and not his soule.

The loue of a foole, is more noysome than pleasaunt. Socrat

Loue cannot be myngled with feare.

Loue is the busines of loyterers

He that lacketh loue, ought not to be regarded. Sene.

Repentaunce is the end of fylthy loue.

There is nothyng so darke, but that loue espyeth.

Loue leaueth no daunger vnattempted.

To muche selfe loue, is cause of all cupll.

Lust is a lordlye and disobedyent thyng. Plato.

Of all thynges the newest is the best, saue of loue and frendshyp: which the elder that it waxeth, is euer the better.

Dishonour, shame, cupll ende and damnacion, Aristot. wayte vpon lechery, and al other like vyces.

Lykenes of maners, maketh loue stedfast and perfect. Seneca

It is not possible to doe any thyng well without loue.

It is not possible for that seruaunt to be diligent, that loueth not hys maister.

¶ Of

¶Of ſorowe, gladnes, feare, and boldnes. Cap. xii.

Socra. Aristip. Pitha.

IT is a poynt of madnes, to be ſory, or to reioyce vnmeaſurably.
He ought to feare many, whome many dooe feare.
Great griefe continueth not long.
Continual feare ſuffereth not a man to be happy.

Aristo. Sorow is a griefe for thynges that bee done and paſt.
Feare is a doubt for thynges for to come.
Feare of hymſelfe accuſeth the gyltie.
By ſorow and thought the hert is tormented.
Of ſorow cometh dreames and fantaſies.
Of thoughte cometh watchyng, and bleared eyes.

Herm. Sycknes is the priſon of the bodye, but ſorowe the priſon of the ſoule.

Seneca Myrthe is the ende of ſorowe.
Shamefaſtnes in a childe is a token of wyt, but in a man of folyſhnes.
Suretie putteth awaie ſorowe, and feare hindereth gladnes.
Neyther ſtrength nor bigneſſe, are of any value in a fearefull bodye.

¶Of anger, wrath, enuye, malice, and reuengeaunce. Cap. xiii.

Prinis

Riuye hatred is woorse than open malice. Plato.

Wrath leadeth shame in a lease.

It is a greate maruayle to see a wyseman angry.

He is vnhappye that continueth in his malice, not thinkyng of the ende. Thales

Vnhappye is the estate of malicious and enuious people. Plato

The suspicious, the hasty, and the gelous mã, lyue euer in sorowe.

Shame of hymself, is the ende of indignacion. Aristot.

He is not perfectly good that hateth his enemy: what is he then that hateth hys frende?

Debate, deceite, contencion and enuye, are the fruites of euill thoughtes. Seneca

It is foolishnes, rather madnes, for a man to be angry for that, which can not bee amended: or to desyre the thynge whiche he may not obtayne.

Wrath & hastines, are very euil counsailours. Aristip.

Quietnes is sure, but rashnes is daungerous.

Enuy and slaundre are two brethren, which go euermore together.

Forgeuenes is a valiaunt kynd of reuengeaũce. Sene.

He hath great rest, that can refrayne hym selfe from anger.

Enuy hath been, is, and shalbee, the destrucciõ of many. Pithag.

What is there that enuie hath not defamed, or malice left vndefiled? Truely no good thing.

Anger is an heauines and vexacion of ỹ mind, desyryng to be reuenged. Aristo.

Anger is the worker of enmitie, and hatred.

Humilitie, pacience, and fayre speache, are the

Plato. pacifiers of anger.

Tyme appeaseth anger.

Wrathe commeth of feblenes of courage, and lacke of wytte.

Weomen are sooner angry than men, the sycke sooner than the healthy, and olde folke be sooner moued than the younge.

Chilo. He is enuious that is sory for goodmens prosperitie.

An enuious manne seruyth to none other purpose, but to speake euyll, and slaundre other.

Herme To the wrathefull, anger approcheth.

¶ Of libertie and bondage. Cap. iiii.

Plato. HE is not free that byndeth hymselfe to an other.

He obeyeth manye, that obeyeth hys bodye.

Thales Hope is a bondage, but mistrust a libertye.

The chylde is not bounde to his parentes, of whom he learned nothyng.

Aristot. He that hath bounde hymselfe to folowe hys fleshely delites is more bonde than anye captyfe.

Seneca A bonde manne hath but halfe a mynde.

To muche libertye turneth into bondage.

A tiraunt neuer tasteth of true frendeshyp, nor of perfect libertie.

¶ Of women, wyne, and dronkennes. Cap. xb.

Plato DRonkennes maketh a mã vnruly.

Dronkennes vndooeth hym that delyghteth therein.

Muche wyne and wysedom maye not agree, for they bee two contraryes.

Wyne

Wyne vnmeasurablye taken, is an enemye to the soule. Isocra.

Wrath and wyne, drowne both the reason and sences.

Wrath maketh man a beast, but dronkennesse maketh hym woorse.

Dronkennes ought to bee eschued of all men, but chiefly of Rulers, watchemen, and officers.

Dronkennesse is an abhominable vyce in a teacher.

A dronkarde is vnprofitable for any kynde of good seruice. Plato.

The husband can doe to his wyfe no greater wrong, than to haue to do with an other woman.

A woman is a necessary euyll. Aristo.

There can be no greater honour for an honest wyfe, than to haue an honest faithfull husbande, which careth for her, and for no woman els: thynkyng her more chast and faithfull than any other.

Neyther gorgeous apparel, nor excellent beautye, nor plentye of gold and riches, become a woman so well as sobrenes, silence, faithfulnes, and chastitie. Hens.

The best way for a manne to kepe hys wyfe chaste, is not to be gelous, as many fonde fooles suppose, but to be chaste hymselfe, and faythfull vnto her.

Womans company is an euill that cannot be eschued.

A fayre whore is a swete poison. Chilon.

Women in mischiefe are wyser than menne.

Women is more pitifull than man, more enuious than a serpent, more malicious than a tyraunte, and more deceptefull than the deuyll. Hostra.

Aristot. Womans counsayle is weake, and a chyldes vnperfect.

Woe be to ȳ citie where a woman beareth rule.

Socrat It is better to be in company with a serpente, than with a wicked woman.

Gay apparelled women stand foorth as baites to catche menne that passe by: but they take none saue suche as wyll bee poore, or els suche as bee ignorannte fooles, whiche knowe them not.

There is no greater accumbraunce that maye chaunce to a man, than ignoraunce and women.

There is nothynge whotter than a lasciuious woman.

He is an ignoraunt foole, that is gouerned by womens counsaile.

An ignoraunte man maye be knowen by three poyntes: he cannot rule hymselfe, because he lacketh reason: he can not resist his lustes, because he lacketh wit: neither can he do what he woulde, because he is in bondage to a woman.

Women by nature, are borne malicious.

It is not possible for him to obtayne wysedom and knowlage, that is in bondage to a woman.

He that enhaunteth muche womans company, can not be strong: neyther maye he bee riche that deliteth muche in wyne.

¶ Diuers sentences of sundry matters. Cap. xvi.

Plato. Eloquence is a goodlye gyft, which in trueth shineth, but in falsehoode corrupteth.

Herme It is harde to finde a meke wittye manne.

Man is ȳ measure of al thinges.

Holines

Holines and ryghteousnesse make menne lyke vnto God. Socra.

Small expenses oft vsed, consume great substaunce. Seneca

Excesse either hurteth, or profiteth nothing.

Euery man loueth aduauntage.

Rest must nedes bee pleasaunte, for it is the medicine of all diseases that are in labour.

Nothyng obtayneth fauour so muche as dylygent obedience.

Euill men for lucre, agree together. Herme.

He is to be despised of all, that careth for none but hymselfe.

Many thynges at the begynnyng are counted good, which at the ende are knowen to bee euell. Pitha.

Desyre of riches wareth infinite.

A solitary man is a god or a beaste.

It is better for a man to iudge after lawe and learnyng, than after his owne mynde and knowlage. Dioge.

Diligent purueyaunte is great suertie.

It is wysedome to worke by science.

The multiplying of trendes, is the asswageyng of cares. Plato.

It is better to diminishe that whiche hurteth, than to augmente that whiche helpeth.

None but a craftes manne, can iudge of a crafte. Pithag.

Excellente thynges ought to bee done warely.

It is lyeng lyke to be reproued for wel doyng.

The agremente of brethren is stronger than a wall.

To vnlearne euill, is the best kynde of learning.

A needy olde man is a miserable thyng. Plato.

Melody is good to pacifye the angrye, to com- Aristot.

forte the sorowefull, and to asswage al other passions.

Musicke is good to refreshe the mynde and to passe foorth the tyme, and is a great help to good pronunciacion: and therefore chyldren ought to learne musycke.

¶ The. xvii. Chapter.

Socra. Of all mysfortunes the moste vnhappye, is to haue been fortunate.

Pitha. Nothyng is to bee counted good that may bee taken away.

Sene. It is as wel a fault to trust no bodye, as to trust euery bodye.

It skilleth not in what bedde a sicke manne be layde, whether it be of gold, or of wood: for where soeuer he bee layde, hys syckenesse wyll be wyth hym.

If it wer as painfull a thyng for men to praise honest thynges, as it is to doe them: than should they be as litle praysed, as bee folowed.

Aristo. They lyue euilly that beginne alwaies to liue, forasmuche as theyr manye begynnynges dooe make theyr lyues still vnperfect.

He that is rooted in his synne, wyll not be corrected.

A gyfte byndeth the receyuer, and leuseth the geuer.

Whan a man doubteth in doubteful thynges, and is assured in thē that be euident, it is a signe of good vnderstanding.

Herme. There are. vi. kyndes of menne that bee neuer without vexacion. The fyrste is he that cannot forgette his trouble. An enuious manne dwellyng with folke newly enriched. He that dwelleth

in

In the place and cannot thriue, where as another thriued before hym. A riche manne decayed, and fallen into pouerte. He that wolde obtayne that whiche he maye not gette. The laste is he ỹ dwelleth wyth a wyse manne, and can learne nothyng of hym.

He that seeketh enemyes, seeketh his owne destruccion.

Repentaunce deserueth pardon. Pitha

The best and greatest wynnyng is a true frēd, and the greatest losse is the losse of tyme.

Much runnyng maketh great wearines. Plato.

Yf men in reasoning desired as much ỹ trueth of ỹ thing it selfe, as they do ỹ maintenaūce of their owne opiniōs, & glory of their wittes, there shoulo not breede so muche hatred as there dooeth, nor halfe so many matters be lefte of vnconcluded.

There cannot bee a more intollerable thynge, than a fortunate foole.

¶ The .xviii. Chapter.

A Manne of feble courage, anoyeth hymselfe lightlye with that whiche he loueth. Socra.

To be ouercome with affeccions, is an euident tokē of foolishnesse. Pithag.

He is not happy that hath ryches, but he that vseth them. Sene.

The wicked sometyme seme to be happye.

It is better to suffer death, than by compulsiō to doe that is euell. Herme.

He that is enclyned to his owne wyll, is neghe the wrath of god.

He that desyreth great charges, desyreth great troubles.

Pithe The heartes of good people, are the castels of their secretes.

It is a great follie for a man to muse much on
Plato. suche thynges as doe passe his vnderstandynge.

To doe well to hym that hurteth vs, is ỹ most acceptable thyng, in the syght of god, that a man maye doe.

Folly is the greatest enemye, that a man maye haue.

Socra. He that dooeth good, is better than the good whiche he dothe: and he that dothe euyll, is worse than the euill that he dothe.

A man without science, is lyke a realme without a kyng.

Plato. An aswager of wrong ought greatly to be honoured.

A good riche man seldome maye bee founde.

Aristo. No man is happye, whyles that he lyueth.

He is an excellente warriour, that lacketh neyther wysedome nor good successe.

There is but one way to goodnes, but ỹ waies to euill are innumerable.

The best place in warre is the middes, for there be the strong and valiante, which are in the myddest betwene the hardy and the cowardes.

There is no kynde so cuyl, but that some good is founde in.

Sene. That whiche a manne beleueth not, shall neuer fraye hym.

He findeth fetters, that fyndeth benefites.

It is due to render deserued thankes.

Thet be worse that are lately made riche, than they which haue been riche a great whyle.

Tirantes prayers are necessarye.

¶ The

¶ The.xix. Chapter.

No lacke frendes is a token of euyll condicions. Socra.

It is a foolishe madnes to thinke that rich men be happy.

He is sufficiently wel learned that knoweth how to doe well: and he hath power inough, that can refraine from doyng euyll.

He that demaundeth but reason, is able to vāquishe his enemye. Pitha.

Couetous men lacke the thinges ẏ they haue.

The shorter a thyng is, the more it delyteth.

They that robbe, and slaunder the dead, are lyke furious dogges, whiche byte and barke at stones.

It is the parte of a good manne to forget dishonest thynges: whiche to remember, is a poynte of euyll. Plut.

That whiche is well done, is done wittyngly: but that whiche is euyll dooen, is dooen ignorauntely.

He is as muche a thefe that stealeth openly, as he that robbeth pryuely.

A thyng oft spoken, troubleth the hearer. Socra

To see is but a small matter, but to foresee a thyng, is harde to bee done.

A manne of good reyng, is euermore discrete, so is it not of the other sences.

Hearing in a man is a great help to knowlage. Arist.

Custome is as it were an other nature.

It ys foolishnes to entend much vnto dreames.

Fonde and foolishe dreames, deceiue them that trust therein.

They be grosse and foolishe physicions, whiche take any counsayle at theyr pacientes dreames.

When god wyll sende dreames or visions, they chaunce to wyse men in the daye tyme.

Such as be borne deafe and blynd, haue their inwarde powers the more perfect.

He oughte not to lye, whiche wyll teache other folke.

Diuersitie of opinions is the cause of muche strife.

That thyng is noble whiche commeth of good kynde.

He that doubteth and meruayleth, semeth to be ignorannt.

Socra.

¶ The.xx. Chapter.

He whiche knoweth not how muche he lacketh, doth not knowe whan to fynde that which he lacketh.

It is better to bee ignorañt in vile thynges, than to knowe them.

The goodes of the soule are the principall goodes.

Pitha.

A boaster is more to be despysed than a lyar.

It is harde for a liberall man to bee ryche.

It is better to suffer, than to doo wrong.

He is worste of all, that is malycious agaynste his frendes.

Enuyll destroyeth it selfe.

The wrath and lust of lecherous people, alter theyr bodyes, & make many runne starke madde.

Plut.

It is better for a manne to amend hymselfe by folowing ꝑ good example of his predecessours, than to make his successours waxe worse, by folowyng hys vnthryftye vicious lyuyng.

To be muche inquisitiue of others offences, is a sygne

a sygne of an euyl disposicion.

Nothyng disprayseth a man so muche as hys owne praysyng: specially whan he boasteth of his good deedes.

The moste profitable thyng for the worlde, is ye death of euyl people.

Men ought not to be chosen by age and noumbre of yeares, but by wysedome and condicions. For he that hathe childishe condicions is a child, be he neuer so olde: and he that hathe manlyke condicions is a man, be he neuer so younge. Aristo.

Thre thinges are to be pitied, and the fowerth not to be suffred. A good man in the handes of a shrewe. A wysemanne vnder the gouernaunce of a foole. A liberal man in subieccion to a caitife. And a foole set in authoritie. Herme.

To menne occupyed about diuine thynges, lyfe semeth a thing of no reputacion. Plato.

Bothe slepe and labour are enemies to learning.

There is no greater victory, than for a manne to vanquishe hymselfe.

There are many that wyll not fyght, and yet be desyrous for to see frayes.

He that neglecteth wife and children, depriueth hymselfe of immortalitye.

Prudence is the gide of all other vertues.

¶ The. xxi. Chapter.

IT is harde for a manne hauynge lycence to synne, to kepe hymselfe therefro. Plato.

Swete hope foloweth hym that lyueth holily and iustlye, nourysh-yng his heart, and cheryshyng hys Herme.

olde

olde age, & coumfortyng him in all his myseries.

In all workes the begynnyng is the chiefest, & the ende hardest to attayne,

Sene. He is not worthy to liue, that taketh no care to liue well.

Aristip. He which is beutifull, and speaketh vnsemelye thynges, draweth a sweorde of lead, out of an iuorye skabarde.

Socra. Suche thynges as are aboue vs, pertayn not vnto vs.

Nobilitye, glorye, and ryches, are the clokes of maliciousenes.

He that is mightie, is not by and by good: but he whiche is good, immediatelye is mightye.

Thilō. Men should rather be drawen by the eares, thā by the clokes; that is by perswasion and not by vyolence.

It is lawefull to be a frende, but no farther than to the aulter: that is, we ought not for oure frendes sake to transgresse our religion.

A citie cannot prosper, whan an oxe is sold for lesse than a fishe.

He is worthy no wealth, that can suffer no woe.

Sene. Muche babbling is a sygne of smal knowlage.

Worldely vanities, hyndre mannes reason.

Herme. He is a wyseman that doth good to his frendes: but he is more than a manne, that dooeth good to his enemies.

Of euils, the least is to be chosen.

Plato. Good respect and consideracion to the ende of thynges, preserueth both soule and body.

Sene. Euerye manne is wyse in that whiche he hath learned.

He that helpeth the euyl, hurteth the good.

Men

Men should liue exceedyng quietly, yf these two wordes myne and thyne, were taken away.

Hope of reward, maketh pain seme pleasaunte.

To bee praysed of cuyll men, is as cuyll as to be praysed for cuyll doyng.

¶ Of benefites, and of vnthankefulnes.

¶ The .xxii. Chapter.

Benefites ought to be as well borne in mynde, as receyued with the hande. Bene.

The remembraunce of benefites ought neuer to waxe olde.

The wil of the geuer, and not the value of the gyfte, is to be regarded.

He is worthy to be deceyued, which while he bestowed a benefite, thought of the receyuing of an other.

A small thyng geuen willyngly, is more acceptable than that which is grudgyngly geuen, be it of neuer so great price.

One gift wel geuen, recouereth many losses.

A gifte grudgyngly geuen of a nygard, is called a stony loafe: whiche although it be bytter, is nedefull to be receiued of the houngrie.

He is vnthankefull whiche acknowlageth not the good that is done hym. He is more vnthankfull that to his power acquyteth it not. But he is most vnthankefull that forgetteth it vtterlye.

To be vnthankefull is an vncomely thing. Socra.

There is no greater treasure, than discretyon and witte.

No greater pouertie than ignoraunce.

No

No better frendeshyp than good condicions.
No better gyde than good Fortune.
Hastinesse causeth repentaunce.
Frowardnesse causeth hinderaunce.
Pryde is cause of hatred, and slouth of dispraise.
It is better to heare than to speake muche, and therefore Nature hath geuen vs two eares, and but one toungue.
Experience is a good chastisemente.
It is better to seeke and not to fynde, than to fynde and not to profite.
All thynges maye bee chaunged saue Nature, and all thynges eschued, except death.
Wytte without learnynge, is lyke a tree without fruite.
It is better to suffer greate necessitye, than to borowe of hym, whome a manne maie not truste.
The ende of sickenesse is death: and the end of darkenesse, is lyght.
Chaunge of the worlde is a good teacher.
Socra. Experience is a good correctoure.
The hastye manne is neuer without trouble.
There are three sortes of menne woefull to bee seen. A ryche manne fallen into pouertye.
A vertuous manne dispraysed: And a wiseman
Dene. scorned of the ignoraunte.
He hath riches sufficyente, that needeth neyther to flatter nor to borow.
He dooeth himself wrong, whiche obeyeth them whom he ought not.
Plato. Suffisaunce is the castell whiche keepeth wisemen from all euyll workes.

Finis.

Piththie meters of diuers matters.

¶ Socrates.

He that to wrath and anger is thrall,
Ouer his witte hath no power at all.

¶ Hermes.

Be merye and glad, honest, and vertuous,
For that suffiseth to anger the enuious.

¶ Pithagoras.

The more that a man hath of aboundaunce,
So muche the lesse hath he of assuraunce.

¶ Socrates.

The frendes whome profite or lucre encrease,
When substaunce fayleth, therewithal wil cease:
But frendes that are coupled with hearte, and with loue.
Nether feare, nor fortune, nor force mai remoue.

¶ Wulsonius.

yf that in vertue thou take any payne,
The paine departeth, but vertues remayne.
But yf thou haue pleasure to doe that is yll,
The pleasure abateth, but yll tarieth styll.

¶ Solon.

If that by destinie thynges bee decreede,
To labour to shunne them is payn lost in deede.
But yf that the chaunce of thynges be vnset,
It is folly to feare that we knowe we maye lette.

¶ Plato.

It is the parte of hym that is wyse,
Thynges to foresee, with diligent aduise.

But

But whan as thynges vnluckely dooe frame,
It becommeth the valiant to ſuffer theſame.

¶Hermes.

If not for to ſpede, thou thynke it a paine,
Wil not the thyng that thou mayſt not attayne:
For thou and none other art cauſe of thy let,
If that which thou mayſt not thou trauel to get.

¶Plato.

To fayne, and to flatter, to gloſe, and to lye,
Requyre diuers coulours, & wordes fayre & ſlye.
But the vttraunce of truth is ſo ſimple & plain,
That it nedeth no ſtudye, to forge or to fayn.

¶Horace.

To the auaritious is no ſuffyſaunce,
For couetiſe increaſeth as faſt as his ſubſtaūce.

¶Solon.

He is neither ryche, happye, nor wyſe,
That is a bondemanne to his own auariſe.

¶Pythagoras.

To ſtrike another if that thou pretend,
Thinke if he ſtroke thee, ȳ wouldeſt thee defend.

¶Solon.

To beaſtes muche hurte hapneth, becauſe thei be dumme:
But much more to menne by meanes of ſpeache hath cumme.

¶Thales.

All enuious hertes with ȳ dead menne departe,
But after death, dureth the ſlaunderers darte.

¶Hermes.

He that at ones inſtance, an other wyl defame:
Wyll alſo at an others to the laſt dooe theſame.
For none are ſo daungerous & doutful to truſt:
As thoſe that are redieſt to obey euery luſt.

¶Plato.

¶ Plato.

Sith making of maners in company doth lye,
Enhaunt the good, and the euill see thou flye.
But if to the euill thou nedes wilt resorte,
Returne betyme, for feare thou come short.

¶ Isocrates.

Loue betwene wyse men, by effect may fall,
But not betwene fooles though folly be egall.
For wyt goeth by order, and may agree in one,
But folly lacketh order, so that cōcord is none.

¶ Theophrastus.

For a man much better it is among raueners,
To fall and be taken, than among flatterers:
For rauens but of flesh dead bodyes do depriue
But flatterers deuoure mē while they be aliue.

¶ Socrates.

He that of all men will be a correctour,
Shal of the most part win hate for his labour.

¶ Diogenes.

Of slaunderers & flatterers take hede if ye will,
For neither tame nor wild beast cā byte vs so il:
For of wyld beastes, slander is the woorst biter,
And of the tame, most byteth a flatterer.

¶ Pithagoras.

They that to talke of wisedome are bent,
Not folowing the same, are lyke an instrument:
Whose pleasant sound the hearers doth delite,
But it self not hearyng, hath therby no profite.

¶ Horace.

As long as a tunne or vessell may last,
Of the fyrst licour it kepeth the tast.
And youth beyng seasoned in vertuous labour
Will euer after therof kepe the sauour.

Eurupides. Englished by Ascham.

What thing a mā in tēder age hath most in vze,
Thatsame to deth alway,to kepe he shalbe sure.
Therfoze in age who greatly lōges good fruite to mowe,
In youthe he muste hymself apply good fede to sowe. ¶Pithagozas.

Beware of thyne enemy whan he doth manace,
And trust thou hym not if fayze seeme hys face:
Foz serpentes neuer so deadly do styng,
As when they byte without any hyssyng.

¶Hermes.

Treasures which falshod seemeth to augment,
Are euilly gotten,and woozser are spent.
Wherfoze to be ryche whoso doth entende,
Ought truely to winne,and ducly to spend.

¶Plutarche.

Sith the wozld vnsteady doth oft ebbe & flowe,
It behoueth a wyse man all tymes foz to know:
And so foz to sayle while he hath fayze weather,
That the hauen may kepe hym whan hold may no amber.

¶Diogenes.

Of a churlish nature procedeth foule language,
But fayze speche is token of a noble courage.

¶Anacharsis.

A frende is not knowen but in necessitie,
Foz in time of welth eche man semeth frendlye.

¶Socrates

Wisedome and science, which are pure by kind,
Shoulde not be writ in bokes, but in mynd:
Foz wisdom in bokes with the boke wil rot,
But writ in mynd will neuer be forgot.

¶Seneca.

Foz couetous people to dye it is best,

Foz

For the longer they liue, the lesse is theyr rest:
For lyfe thē leadeth, theyr substaunce to double
Where death thē dischargeth of ēdlesse trouble.

¶ Antisthenes

Mē ought not wepe for him ẏ giltlesse is slain,
But for the slayer which quicke doth remayn.
For to dye gyltlesse is losse but of bodye,
But body and soule both, are lost of the gyltie.

¶ Xenocrates

Of workes begon whan goodnes may brede,
We should with al swyftnes, deuyse to procede:
But if by our workes may growe any ill,
We should be as swift to conquere our will.

¶ Socrates

By ordring the tonge is a tryall most true,
To know if a man hys lustes can subdue:
For ho that ne rule can hys tong as hym lyst,
Hath much lesse power other lustes to resist.

¶ Socrates.

What euer it chaunce the of any to heare,
Thine eye not cōsenting, beleue not thine eare.
For the eare is a subiect full oft led awrye,
But the iye is a iudge that in nothyng will lye.

¶ Seneca. Boetius.

Wisdom and honor most commonly be found
In them that in verue and goodnes abound:
And therfore are better than syluer and gold,
Which the euill commonly most haue in holde.

¶ Horace.

Stop the begynnynges, so shalt thou be sure,
All doubtfull dyseases to swage and to cure:
But if thou be carelesse and suffer them brast,
To late cometh plaister, when al cure is past.

¶ Xenophon

Yf that it chaunce thee in warre for to fyght,
More than to witte, trust not to thy myght:
For wit without strēgth much more doth auaile
Than strēgth without wit, to cōquere in battail.

¶ Aristotle.

Both hatred, loue, and theyr owne profect,
Cause Iudges oftymes the trueth to forget:
Purge all these vices therefore fro thy mynde,
So shal right rule thee, and thou the truth find.

¶ Plato.

Although for a while thy vyce thou may hyde,
Yet canst thou not alway kepe it vnespyde.
For truth the true daughter of god and of time,
Hath swore to detect all synne, vice, and crime.

¶ Aristotle.

The hauing of richesse is not so cōmodious,
As the departyng from them is greuous.

¶ Plato.

Happy is the realme, the which hath a kyng,
Endued with wisedome, vertue and learning:
And much vnhappi is the realme and prouince
Wheras these pointes do lacke in theyr prince.

¶ Plutarche.

To whatsoeuer the kyng doeth hym frame,
His men for the most part, delyte in thesame:
Wherfore a good kyng should vertue ensue,
To geue hys subiectes exaumple of vertue.

Hermes.

Better it is for a wyfe to be barain,
Then to bring forth a vyle wicked carrain.

¶ Socrates.

Almes distributed vnto the indigent,
Is like a medecine geuen to the impotent:
But to the vnneady a man to make hys dole,

Is

Is like the ministring of plaisters to ỹ whole.

¶ Pithagoras.

Better it is for a man to be mute,
Than with the ignorannt muche to dispute:
And better it is to liue solitarylye,
Than to enhaunt much euil companye.

¶ Diogenes.

Trye, and than trust after good assuraunce:
But trust not ere ye trye for feare of repẽtance.

¶ Plato.

That thing in a realme is worthy renoume,
Which rayseth vp right & wrong beateth doun.

¶ Seneca.

Goodnes it selfe doeth good men declare,
For which many moe, the better do fare.

¶ Socrates.

Vnhappy he is whersoeuer he come,
That hath a wit, and wil not learne wisedome.

¶ The thynges that cause a quiet life, written by Marcial.

My frende, the thynges that do attayne,
The happy lyfe, be these I fynde:
The riches left, not gotte with payn,
The fruitfull ground, the quiet mynd,

The equall frend, no grudge, no stryfe,
No charge of rule, nor gouernaunce:
Without dysease the healthy lyfe,
The houshold of continuaunce.

The meane dyet, no daintie fare,
Wisdome ioyned with simplenes:
The night discharged of all care,
Where wyne the wyt may not oppresse.

The faythful wyfe without debate,

Such slepes as may begyle the night:
Content thy self with thyne estate,
Neyther wishe death, nor feare hys might.

Finis.

The last boke

of prouerbes and Semblables.

Hree bookes concluded accordyng to our promise, it is requisite that the fowerthe folow: which being wel cõsidered, is no lesse profitable, ether to good instruccion, or morall wisdom, than any of the rest. For where as the other onely commaunde and shew the thing simply, this kind by vehemẽcy of matter contayned in other thinges, perswadeth ꝑ thing effectually, besides much good learning of naturall Philosophy, conteined in ꝑ exaumples. And surely the dilligence of ꝑ philosophers herin is greatly to be cõmended, which hath deuised so goodly a way to allure al men to wisdõ. In whiche kynde, sith Erasmus, one of the best learned in our tyme, hath alreadye studyed, and therof compyled a boke, drawẽ (as he saith himself) out from the purest of the philosophers: I haue herin englished of his, such as to me semed most mete for this purpose, addyng thẽ to other agreeable to thys matter: omittyng the rest, not because they agre not herewith, but because thei be so

be ſo manye, as will in engliſh make a great volume: willyng ſuch as therein delyte, to ſet furth ẏ reſt, & not to loke for all thinges here, in which nothing leſſe than perfeccion is pretended. As for ẏ profit & vſe of parables, I thinke it nedeles for to declare ſeeyng theyr owne playnneſſe declare them ſo playnly, as no manne may doe it playnlyer: as for exaumple.

Like as Humlock is poyſon to man, ſo is wine poyſon to Humlocke.

What declaracion nedeth this now, to be better vnderſtãded, except a mã phiſicãlly ſhould ſhew the properties of wyne and Humlockes? Nowe as for the vſe of this in perſwaſion it maye ber thus applyed.

Like as Humlocke is poyſon to man, and wine poyſon to Humlocke: So is flatterye poyſon to frendſhip, and licence to be flattred poiſon vnto flattery.

Loe here ẏ exaumple ẏ Eraſmus vſeth, wherin is cõtayned great coũſel, great wit, & great learning. Fyrſt it teacheth ẏ Hũlocke is poyſon, and mortal when it is mingled with wine: which being knowẽ, may ẏ better be auoyded. Then coũſaileth he to beware of flatery, & in ſhewing what maketh flattry deadly poyſon, he teacheth a remedy how to auoyde flattrye: For if we regarde not a flattrer, nor geue him licence to flatter vs, we ſhal neuer be hurt by flattery. Such like cõmoditie ſhal a mã take by parables, or as I call thẽ, Semblables, which herafter ſhal folow: the effect wherof, I haue not drawẽ into ſũmaries, becauſe they be ſo few: but haue put them together, as I found thẽ, wiſhyng thẽ with al the reſt, to be well accepted.

Hermes, Socrates, Plato.

Lyke as a Chirurgien payneth sore his pacientes bodies, with launcyng, cuttyng, and seryng putrefyed membres: Euen so doth the mynde of man afflycte and vexe hys vnruly soule, that it myghte by suche meanes be rydde from voluptuousnes.

He that beyng reproued, departeth immediately, hatyng hys counsaylour: doeth as a sicke man, whiche as soone as hys Chirurgen hathe cut hys vlcer, goeth hys way, not tarying vntyll hys wounde be dressed, and hys griefe asswaged.

Lyke as to a shrewd horse belongeth a sharpe brydle: so ought a shrewde wyfe to be sharpely handled. As plantes measurably watred growe the better, but watred to much are drowned and dye: so the mynde with moderate labour is refreshed, but with ouermuche is vtterlye dulled.

As emptie vessels make the loudest sound: so they ỳ haue least wit, are the greatest barblers.

Lyke as a shyp that hath a sure anker, may lye safely in anye place: ryght so the mynde that is ruled by perfect reason, is quiet euery where.

As a small spot or freckle in the face is a greater blemyshe than a scarre, or knot in the body: so a small fault in a prince, semeth worse than a greater in a priuate persone.

As fyer smoketh not muche, that flameth at the fyrst blowyng: so the glorye that shyneth at the fyrst, is not greatly enuied at, but that which

is long

is longe in gettyng, enuye alwayes preuenteth.

Lyke as a good Muſicion, hauing any key or ſtrynge of his inſtrument oute of tune, doth not immedyately cut it of, and caſte it awaye, but eyther with ſtraynyng it hygher, or ſlackenyng it downe lower by lyttle and lyttle, cauſeth it to agree; ſo ſhoulde rulers rather reſourme tranſgreſſoures, than to caſt them awaye for euerye treſpaſſe.

Lyke as narowe mouthed veſſels whiche are longeſt in fyllyng, kepe theyr licour the better: ſo wittes that are ſlowe in takyng, are beſt of all to retayne that they learne.

As a ſparkle of fyer, or the ſnuffe of a candle, negligently left in an houſe may ſette an whole towne on fyer; ſo of priuie malice and diſcorde, cometh open deſtruccion of people.

As yron and braſſe is the bryghter for the wearyng: ſo the wit is the moſte readye that is moſt occupyed.

Lyke as they that taſte poyſon, deſtroye themſelues therewith: ſo he that admytteth a frende before he knowe hym, may hurt hymſelfe whiles that he proueth hym.

Lyke as a Chamell hath all coloures ſaue whyte: ſo hath a flatterer all poyntes ſaue honeſtye.

Lyke as one braunche of a tree beeyng ſet on fyre, kyndleth al the reſt: ſo one vicious felowe deſtroyeth an whole companye.

As a precious ſtone in a golde ryng: ſo ſhineth an heart that is ſettled in vertuouſnes.

Lyke as with water, Mault is made ſwete: euen ſo a ſorowful hegrt is made mery w̄ wine.

As

As a sicke man is cured of his disease by vertue of a medecine: so is an euill man healed of hys malice, by vertue of the lawe.

Lyke as men chose good ground to labour and to sowe: so should they chose honest men to bee theyr seruauntes.

As the fortune of thys world shal make thee reioyce ouer thyne enemies: euen so maye it make thine enemies reioyce ouer thee.

Lyke as waxe is readye and plyaunt to receyue any print or figure: so is a young chyld apte to any kynd of learning.

As a Physicion can not cure hys pacient, except he know fyrst the truth of hys disease: euen so may a man geue no good counsayl, except he know throughly the effect of the matter.

Euen as a good gardiner is very diligent aboute his garden: watering the good and profitable herbes, and rooting out the vnprofitable weedes: so should a kyng attende to hys common weale, cherishing hys good and true subiectes, and punishyng such as are false and vnprofitable.

As the cutting of vynes and al other trees, is cause of better and more plentifull fruite: so the punyshemente of the badde causeth the good to florysshe.

Lyke as grene wood which is long in kyndeling, is whotter than the drye whan it is kyered: so he that is seelde and long ere he be angrye, is harder to bee pacifyed, than he that is soone vexed.

Lyke as the bytternes of the Allowe tree, taketh awaye the swetenes of the sweetest honey: so euill

euill workes destroye and take away the merite of the good.

Like as an arow that lighteth on a stone glaunseth awaye, because the stone lackyng softnes, yeldeth not to receiue it: so the riches that fortune geueth, not guyded with diligence and circumspeccion, vanisshe away without profit.

He that teacheth good to an other, and followeth it not himselfe: is lyke hym whiche lighteth a candle to an other, and goeth himselfe darkelyng.

Like as a vessel is knowen by the sound whether it be whole or broken: so are menne proued by theyr speche, whether they be wyse or foolysh.

Lyke as a flye which fedeth vpon corrupte thynges, defyleth the swete and pure herbes: so wickednes followeth the wicked, dispraysing all goodnes.

As rust consumeth yron: so dooeth enuye the heartes of the enuyous.

As a shepeheard among hys shepe, so ought a kyng to be among hys subiectes.

Lyke as a fielde although it bee fertile can bryng foorth no good fruite, excepte it bee fyrst tylled: so the mynde although it be apt of it selfe, cannot without learning bring furth any goodnes.

As the plough rooteth out from the earth all brambles and thystles: euen so wisdom rooteth out all vices from the mynd.

Lyke as a craseb shyppe by drynkyng in water, not onely drowneth it selfe, but all other that are in her: so a Ruler by vsyng viciousnes, destroieth not himselfe alone, but al other besides y

are

are vnder hys gouernaunce.

As it becometh the people to be obedient and subiect to theyr lorde and kyng: so it behoueth the kyng to entende diligently to the weale and gouernaunce of his people, and rather procure theyr profyt, than hys own pleasure. For as the soule is ioyned with the body: so is a kyng vnited with hys people.

Lyke as a small dysease, except it be loked to in tyme, and remedied, maye bee the destruccion of the whole bodye: so yf rulers bee negligent, and looke not to small thynges whereupon greater do depend, and see them reformed in time, they shall suffer the common weale to decay, not hable to reforme it whan that they would.

As the shadowe foloweth the bodye: so prayse foloweth vertue. And as the shadowe goeth sũtymes before, and sumtimes behynde: so dooeth prayse also to vertue, but the latter that it cometh, the greater it is, and the more of value.

As in euerye Pomegranade there is some grayn rotten: so is there no man but hath some euill condicion.

As a man appeareth more in a mysle than in cleare wether: so appeareth hys vyce more whã he is angry, than whan he is at quiet.

As no Phisicion is reputed good that healeth other, and cãnot heale himself: so is he no good gouernour that commaundeth other to auoyde vyces, and wil not leaue them hymselfe.

Lyke as the fyer wasteth the fyerbrand: so doth scornefulnes wast loue betwene frendes.

As men for theyr bodely health do abstayne from euill meates: so ought they to abstayne from

from synne, for the saluacion of theyr soules.
As health conserueth the body: euen so wisdom conserueth the soule.

As a captayn is the directer of an whole host: so reason ioyned with knowledge, is the gyde of lyfe.

Lyke as an hande is no part of a man except it can doe the office of an hande: so is wisedom no parte of a wyse man, except it be occupyed as it should be.

Lyke as a gouernour of a shyp, is not chosen for hys richesse, but for his knowledge: so ought rulers of cities to be chosen for theyr wisdome and learning, rather than for their dygnitie and richesse.

As a golden brydle although it garnysh an horse, yet maketh hym neuer the better: so although riches garnishe a man, yet can they not make hym good.

Lyke as age foloweth youth: euen so death foloweth age.

As to the good, theyr goodnes is a rewarde: so to the wicked, theyr wickednes is a punyshmente.

Lyke as griefe is the dysease of the bodye: so is malice a syckenes of the soule.

As a manne in a darke caue maye not see hys own proper figure: so the soule ỹ is not cleane and pure, cannot perceyue the true and perfect goodnes of almyghty God.

As the goodnes of wisemen continually emendeth: so the malice of fooles euermore empayreth.

As God surmounteth all other creatures: so

the

the remembraunce of hym, surmounteth all o-ther ymaginacions.

As liberalitie maketh frendes of enemies, so pryde maketh enemyes of frendes.

Lyke as Bees out of flowers, sucke foorthe the sweetest: so should men out of sciences, learne that is best.

Lyke as no man can tell where a shooe wyn-geth, saue he þ weareth it: so no man can know a womans disposicion, saue hee þ hath wedded her.

As they which cannot suffer the light of a can-dle, can much worse abyde the brightnes of the sunne: so they that are troubled with small tryf-les, would be more amased in weighty matters.

The spouse whiche forsaketh her housbande, because she is grieued with hys maners: is like hym, which because a Bee hath stong hym, for-saketh the honey.

He that fisheth with poyson, catcheth fyshe, but ill and corrupted: and so they that endeuour to geat theyr husbandes by deceites and charmes, may lightly geat them, but better vngotten.

Suche wiues as had rather haue foolishe hus-bandes whom they mighte rule, than to bee ru-led by sobre wyse menne: are lyke to hym whiche would rather leade a blind man in an vnknowē waye, than to folow one that can see, and know-eth the waye well.

Like as a blocke thoughe it bee decked with golde, pearles and gemmes, is not to be regar-ded except it represent the shape of sūwhat: euen so a wyfe be shee neuer so ryche, yet yf she be not obedient to her housband, she is nothing worth.

Lyke as the sauour of carrayn is noysome to them

them that ſmell it: ſo is the talke of fooles to wyſe men that heare it.

Lyke as in a payre of tables, nothyng may be wel written, before the blottes and blurres bee wyped out: ſo vertue and noblenes can not bee ſene in a mã, except he firſt put away his vices.

Lyke as the eye cannot at ones ſee bothe aboue and beneath: no more maye the wyt apply bothe vyce and vertue together.

As Pype in euerye place fyndeth ſumwhat to cleaue to: ſo loue is neuer lyghtlye wythoute a ſubiecte.

¶ Ariſtotle, Plutarch, Seneca.

LYke as Mources oftentymes whyle they bee to curyous to rubbe of ſpottes from theyr childzen, rub away the ſkynne and all: Euen ſo dyuers, whyles they goe aboute to redreſſe ſmal tryfles, commytte greater offences.

He that caſteth awaye his kinſfolke, and maketh him frendes of ſtraungers: doth as the mã which would caſt away hys fleſhy legge, and ſet on another of wood.

Like as raine may not profite the corne, that is ſowen vpon dyre ſtones: ſo neyther teaching nor ſtudy may profit a foole to learne wiſedom.

Like as the eie wythout lyght can neyther ſee it ſelfe, nor iudge of any thyng els: ſo the ſoule that lacketh wyſedome, is brute and knoweth nothyng.

As the townes wherein men laboure, waxe alwaies richer and richer, and ſuch as are bent to

ydleneſſe

ydleneſſe and pleaſure, dayly decaye, and come to vtter deſolacion: ſo the goodes that bee gotte by trauayle, ſtudye and diligence, and ſo kepte, ſhall continue and encreaſe: but that whyche is euil got, or ſodainly wunne, ſhal euen as ſodainlye vanyſhe awaye agayne.

Lyke as the ſycke man whiche aſketh counſayle, and is taughte of the Phiſicion, is neuer the nerer of hys health, except he take hys medicyne: ſo he that is inſtructe in wiſedome and vertue, and foloweth not theſame, is neuer the better therfore, but loſeth the health of hys body, and bleſſednes of hys ſoule.

Lyke as it is a ſhame for a man whiche woulde hyt the pycke, to miſſe the whole butte: euen ſo it is a ſhame for hym that deſyreth honoure, to fayle of honeſtie.

As fyer and heate are inſeparable: ſo are the hearres of faythfull frendes.

Lyke as a trumpeter ſoundeth out hys meanyng by the voyce of hys trumpet: ſo ſhoulde a woman let her houſeband ſpeake for her.

They whiche wer wont to doe ſacrifice vnto Juno, the Goddes of maried women, tooke alwayes the galles oute from the beaſtes whiche they ſacrificed: ſignifying therby, that all anger and diſpleaſure ought to be farre from maryed folke.

Lyke as they whiche kepe Elliphantes weare no lyghte coloured garmentes, nor they whiche kepe wylde bulles, weare anye purple, becauſe ſuche colours do make them fierce: ſo oughte a wyfe to abſtayn from ſuch thynges as ſhe knoweth will offend her houſbande.

Lyke

Like as a member vexed with the itche hath alwayes nede of clawyng: so the couetousnesse of ỹ mynde can neuer be satisfyed.

As a starre geueth vs warnynge to beware of woundes: so ỹ remembraunce of euyles that are past, maye cause vs take the better hede.

As the complaintes of children maye be soone appeased: so small affections vanyshe lyghtly.

He that bryngeth an infyrmed bodye to a bain, or to any voluptuousnesse: is lyke to hym whiche bryngeth a broken shippe into the ragyng seas.

He whiche geueth riches or glorye to a wycked manne, geueth wyne to hym that hath a feuer.

They which goe to a banket onely for the meates sake: are like them which go onely to fil a vessell.

Lyke as the bodye is an instrumente of the soule: so is the soule an instrumente of god.

Seruauntes whan they sleepe, feare not their maisters, and they that be bounde forgette their fetters, in slepe vicers and sores leaue smarting: but superstitiō alone vexeth a mā whā he slepeth.

If they be miserable whiche haue cruell maysters although thei may go frō them: how muche are they more miserable that serue their vyces as their maisters, from whome they cannot flee.

They which worshippe god for feare least ani euyl should chaunce vnto thē: are lyke thē which hate Tyrauntes, and yet reuerence them because they shoulde not hurte them.

Lyke as they iudge worse of a man the whiche saye that he is wrathfull and vngracious, than yf they denyed hym to bee alyue: so they thynke not so euyll of God, whiche saye there is no God

at al,as the superstitious which saye god is frowarde and full of wrath and reuengeaunce.

Lyke as they which bring vp horses well,teach them fyrst to folowe the bridle:so they that teath chyldren,shoulde fyrst teache them to geue eare to that which is spoken.

As we beholde our selues in other folkes eyes: so should we learne by other mens reporte,what dooeth become vs,and what dooeth not.

Lyke as they whiche geue vnwyllyngly,seme to haue but litle themselues:euen so they whiche prayse other folkes slenderlye,seme to desire to be praysed themselues.

Like as in meates the holesomnes is as much to be requyred as the pleasauntnesse: so in hearyng and readyng authours,wee ought to delyte as well the goodnesse as the eloquence.

As a looking glasse representeth euery thynge that is set agaynst it:euen so dooeth a flatterer.

Lyke as the shadowe foloweth a man continually,whatsoeuer he doe:euen so a flatterer whatsoeuer a man doth,applyeth hymself to thesame.

Lyke as a Physicion cureth a man secretelye, he not feelyng it:so shoulde a good frende helpe hys frende priuely,whan he knoweth not of it.

Lyke as the rule ought to be streight and iust, by whiche other rules should bee tryed:so oughte a gouernour whiche should gouerne other,to bee good,vertuous,honest and iust hymselfe.

As a vessel cānot be knowen whether it be whole or broke,except it haue licour in it:so can no mā be throughly knowen what he is,before he bee in authoritie.

As darnell springeth vp among good wheate,

and

and nettles among Roses: euen so enuy groweth vp among vertues.

Whereas is no lyght, there is no shadowe: and whereas is no welth there is no enuy.

They that are ready to take a tale out of an others mouth: are lyke vnto them whiche seeynge one prokered to be killed, wouldе hold forth their lyppes to to take it from hym.

Like as a hare both deliuereth, nourisheth, and is with younge all at once: so an vsurer before he haue beguiled one, deuiseth how to deceiue another, by makyng a false bargayne.

Lyke as an horse after he hath once taken the bydle, must euer after beare one or other: so he that is once fallen in det, can lightly neuer after be throughly quit therefrom.

As a wise mariner in calme weather prepareth himself loking for a tempest: Euen so oughte the mynde when it is most at quiet, to doubt of some tribulation.

Lyke as the famished for lacke of other meate, are fayne sometyme to eate their owne flesh: so many that are vayngloryous, are forced to praise themselues because no man els will.

Lyke as a spot oughte to ber wyped out at the fyrst, lest with to long tarying it stayne thorow, & be the worse to be got out: so should dyssencion be remedied at the fyrst, that it growe not to hatred.

As the vessell cannot be ful which alwaye sheddeth out, & taketh in nothyng: so the man cannot be wyse, þ euermore talketh, & neuer heareneth.

Lyke as there is no tree but will ware barrain and growe out of fashion yf it bee not well attended: so is there no wytte so good, but will ware

euyll, yf it bee not well applyed.

Lyke as there is no beaſt ſo wylde, but that dylygence may make tame: ſo there is no wit ſo vnrulie, but that good bringing vp may make gētle.

Like as phiſytions with their bitter drugges, doe myngle theyr ſwete ſpices, that they myght be the better receyued: ſo ought chrſtes to be myngled with gentle admonicions.

Lyke as a dogge deuoureth by and by whatſoeuer he maye catche, and gapeth continually for more: ſo if it chaunce vs to obtayne any thing, we ſet litle by it, deſyrous alwayes to obtayne ſomewhat els.

Lyke as the bokes whiche are ſeldome tymes occupied, wil cleue fall together: euē ſo ỹ memory waxeth harde, if it be not oftentimes renued.

Lyke as the ſtroke which a man feeth may bee the better receyued and defended: ſo the miſchyef which is knowen of before can do ỹ leſſe harme.

The poiſon which ſerpentes continually kepe without any harme, they ſpewe out to others deſtruccion: but the malicious contrarywyſe hurt no man ſo muche as themſelues.

Lyke as when the wynne ſpaurgeth, it breaketh the veſſel, and that whiche is in the bottom commeth vp to the brymme: euen ſo dronkennes diſcouereth the ſecretes of the heart.

Lyke as a cunnyng workeman can faſhion an ymage of anye kynde of matter: ſo a wyſemanne ſhould take in good worth al kyndes of fortune.

Lyke as the Sunne is all one bath to pooze & ryche: ſo ought a Prince not to haue reſpect to ỹ perſon, but to the matter.

Lyke as an Adamant by a ſecrete & hyd power

draweth

draweth yron vnto it: euen so wisedom by a secret meane, draweth vnto it the hearres of men.

Lyke as fyer is an instrument, without whiche fewe workes can be finished: so withoute charitye, nothyng maye be done well and honestly.

Like as cleare glasse can hide nothing: so there be many ꝑ can kepe secret nor dissemble nothing.

As some poisons are so contrary by Nature, ꝑ the one cureth the other: so is it lykewyse of deceites and vices.

After wynter the spryng tyme foloweth, but after age youth neuer commeth agayn.

As it is a great foolyshenesse to leaue ꝯ cleare fountaynes and to fetche water in puddles: so is it lykewyse to leaue ꝯ Euangelyes, and to studye the dreames of mens imaginacion.

Lyke as an Adamant drawerh by litle & lytle ꝯ heauy yron, vntyl at ꝯ last it be ioyned wyth it: so vertue and wysedome ioyne menne vnto them.

As he which in a game place runneth swiftest, and contynueth styl his pace, obtaineth ꝯ croune for his labour: so all ꝯ diligently learne, and earnestly folowe wysedom and vertue, shalbe crouned with euerlasting glory.

Finis.

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Of women, wyne, and dronkennes. Cap. xv.

¶ The rest of the Chapters of this booke contayne many goodly sentences of diuers good and profitable matters.

¶ Proper Meters.

¶ Finis.

In the last boke are conteined Parables, verye proper to be vsed, written by these folowing.

Hermes. Socrates.
Plato. Aristotle.
Plutarche. Seneca.

¶ Finis.

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